THE
MONTHLY REVIEW,
For MAY, 1800.

ART. I. *A Missionary Voyage to the Southern Pacific Ocean*, performed in the Years 1796, 1797, 1798.

[*Art. concluded from the last Review.*]

IN the former part of our account of this work, we related the favourable situation in which Captain Wilson found the Missionary settlement at *Otaheite*, when he returned to that island from the *Marquesas*. A reconciliation also took place with the king's mother, who expressed penitence, and promised amendment. Though little credit could be given to her professions, they were well received; and thus, to all appearance, every cause was removed that could obstruct the most perfect good understanding.

Captain Wilson, accompanied by Mr. William Wilson, undertook a tour round the island, in order to ascertain the number of inhabitants. Some of the Missionaries, 'who had already made the circuit, 'supposed the number on both peninsulas to be about fifty thousand.' The method pursued by Mr. Wilson was by inquiring the number of houses in each district through which they passed. The houses are of two descriptions, the *matteyna* and the *tee*:—the former are distinguished by the rank of the owners, or by the land which is attached to them:—such of the smaller houses as are in the department of a *matteyna*, and which entitle the owners to the liberty of worshipping at the *morai*, are called *tees*. Mr. W. allowed six persons for the average number to each house of either description; and, applying this mode of calculation to the information which he was able to collect respecting the number of houses, he estimated the total of men, women, and children, in the whole island, at only sixteen thousand and fifty.

Now it is to be observed that Captain Cook, in his second voyage, (1774,) calculated the inhabitants at two hundred and four thousand. Such a difference, if it has existed in fact,

amounts almost to extinction: but, from the visits of European ships since Captain Cook's time, which have been very frequent, no accounts have been received which create or warrant a belief that, by the ravages of war, by sickness, or by any other calamity, the number of inhabitants has been so dreadfully diminished. For the cause of disagreement, we must look principally to the methods of calculation. That which was pursued by Messrs. Wilson did not occur till after they had begun their circuit: they went round by the sea-shore, and part of the way by water; and the interior was no where penetrated in their tour, though it contains valleys cultivated and populous, as appears by the description in the journal kept by the Missionaries *. The natives, to whom Mr. W. applied for information, could reckon only with stones or pieces of stick; and they gave answers, according to their recollection at the time, to questions which were wholly new to them.—Captain Cook has remarked of some of the islands in the pacific ocean, that the natives are so accustomed "to associate together, that it is common to find several houses empty, and the owners of them convened in some other one spot in the neighbourhood;" which remark, as the name appropriated to them evinces, will apply to the Society islands. This circumstance may account for Mr. W. having allowed only six persons to each house, whether *Matteyna* or *Tee*. We observe also that a district, (*Mattahwey*,) which, as the Missionaries say, is "the best cultivated and most populous they had seen," is set down as containing only two hundred and seventy persons. On another occasion, Mr. W. has given an estimate of population on principles which must afford a result very short of reality. Near a groupe of small islands, one hundred and fifty canoes were counted, which contained, on an average, seven men each; the total 1050: 'if (says Mr. W.) we add half as many left on shore, and double that number for the women and children, the population of this groupe will amount to three thousand one hundred and fifty.' If he had allowed the number of women to have equalled the number of men, and that of the children to have exceeded the total of both, (for in most of the islands of the pacific ocean, the children are remarkably numerous,) the estimate would probably have been more correct.—

'* Two of our brethren went with three natives to procure wood: we went up the valley; it is about seven miles long and a quarter of a mile broad, with very little descent.—The natives are numerous and flourishing. They have fine plantations of yava and cloth trees, neatly enclosed; and they have all the other edibles in vast profusion.'

Captain

Captain Cook's calculation was founded on the preparations which he saw making at *Otaheite* for an expedition against *Eimeo*. Four districts only, of the larger peninsula, furnished two hundred and ten war canoes; and the number of men to be embarked in them was estimated at nine thousand. Most probably, Captain Cook over-rated the ability of the island, in supposing that the four districts, whence the canoes came, had supplied all the men for them, and that all the other districts in the island were capable of contributing in nearly the same proportion.

The two calculations seem to be in opposite extremes. The visits of European ships have now lost the charm of novelty, and cease to attract such a concourse of people as formerly. It must, however, be concluded that the population at *Otaheite* has considerably decreased since the year 1774: but, probably, no correct statement has yet appeared.

Captain Wilson, in his tour round the island, saw two daughters of 'Richard Skinner, one of the unfortunate mutineers, who was lost in the Pandora. They were about six or seven years old, of a fair mulatto complexion, very lively and talkative.' The *tupapow* of *Orapiah*, one of the royal family lately deceased, is mentioned both by the Missionaries, and by Mr. Wilson:—'he is in a sitting posture, cloathed in red cloth, under a shed, a native attending night and day, and offering provisions to the mouth of the dead corpse, which not being received, he eats them himself. The body had been opened, but the skin every where else was unbroken, and, adhering close to the bones, it appeared like a skeleton covered with oil-cloth.'—'I asked them, where they thought his spirit or thinking part was gone? they said, "*Harre po*," that is, Gone to the night!'

Andrew Cornelius Lind, a Swede, who had been on the island nearly five years, being of a very turbulent and mischievous disposition, Captain Wilson judged it necessary to relieve the Missionaries from so dangerous a neighbour, by detaining him in the ship.

August 4th (1797) Captain Wilson took leave of the Missionaries and of *Otaheite*, and sailed for the Friendly Islands. Calling at the island *Huaheine*, they found another of the Matilda's crew, an Irishman; who had so far forgotten his former language, that, if he began a sentence in English, he was obliged to finish it in the language of the islands. The time which had elapsed since the wreck of the Matilda, he supposed to be eight years, (three years more than the fact.) He at first desired to go in the ship, but affection for an infant child made him relinquish his purpose.

At Palmerstone's islands (uninhabited), Captain Wilson stopped to plant some bread-fruit, plantain, and other fruit-trees; 'the benefit of which may be found by some poor cast-away islander, or needy navigator.'

On the 18th of August, the ship anchored at Tongataboo. One of the Missionaries immediately came off, and from him they learned that the brethren were well. They had begun to separate into small parties, under the protection of different chiefs: a measure which they judged necessary to their safety, and which they thought might prove beneficial in other respects. The remarks made by the Missionaries, and an account of their proceedings, from their first landing at Tongataboo to Captain Wilson's return, are inserted in the narrative from their own journals.—It appears that, on the day after the ship sailed, their 'patron Toogahowe made them a present of three pieces of land, two uncultivated of about an acre each, and one about the same size, well stocked with yams and banana trees. These, with the inclosure, where the house stood, made about five acres.' Futtafaihe, another chief of great power, likewise gave them one of the small islands in the harbour.—The health of Moomooe, the old king, daily growing worse, some of the brethren went to see him. 'He seemed dangerously ill, and was surrounded by several of his wives, the oldest of whom is devoted to be strangled at his death. He seemed well pleased with the present we made him; a piece of soap was a part of it.—He expressed a wish to be shaved, and was much gratified when it was done.—The next day Moomooe was incapable of turning himself; he desired us to send him a cuckoo-clock, and a few of our number to sing psalms for him.'

The following account exhibits a melancholy picture of the dark and deplorable superstition to which this people are subjected; although, for courage, ingenuity, and manliness of character, they have no superior among the islands of the Pacific Ocean. 'We were greatly shocked with the behaviour of Toogahowe, who, two days ago, had caused a young man (his own younger brother) to be strangled, that his father might recover. The victim he had buried within a few yards of the house where we were, and he now came to mourn over him, which he did by sitting upon the grave with his elbows on his knees, and covering his face with his hands; he remained a long time in silence, and then departed very thoughtful.'

Moomooe died at four in the morning of April 29th.

'The people who passed from *Noogolisva* (the place where the deceased king lay,) with their faces bruised and blood running down their cheeks, were numerous: instead of cloth, they wore matting, and

and a twig of the chesnut-tree about their necks; this is their mourning dress. About three o'clock, the body of the deceased king was carried past our house; it was laid on a kind of bier made of boughs of trees, and supported by about twenty men: several relatives of the deceased preceded the corpse;—a female chief, called *Fefene Duatonga*, who seemed to have the management of the funeral, was carried on a kind of frame made of bamboos, and borne by four men. Near her, *Futtafaihe* walked; and next them two women, both wives of the deceased, who were devoted to be strangled at the funeral: one was weeping, but the other appeared little concerned. Some of us followed them to the *Fiatooka* (the place of interment), near which they deposited the body for the present, in a house carried thither for the purpose, which was hung round with black cloth.—In the middle of the Fiatooka is the grave, the sides, ends, and bottom of which are of coral stone, with a cover of the same.'—

'May 2d, the funeral was to take place. Brother Bowel went with Ambler to see the ceremony, and found about four thousand persons sitting round the place where the Fiatooka stands. A few minutes after our arrival, we heard a great shouting and blowing of conch-shells; soon after, about a hundred men appeared, armed with clubs and spears, and rushing into the area, began to cut and mangle themselves in a dreadful manner: many struck their heads violently with their clubs, till the blood ran down in streams. Others, who had spears, thrust them through their thighs, arms, and cheeks, all the while calling on the chief in a most affecting manner. A native of *Feegee*, who had been a servant of the deceased, appeared quite frantic; he entered the area with fire in his hand, and having previously oiled his hair, set it on fire and ran about with it all on flame. Some who had held offices, thrust two, three, and even four spears into their arms, and so danced about the area, and some broke the ends of the spears in their flesh. When they had satisfied themselves with this manner of torment, they sat down, beat their faces with their fists, and then retired. A second party went through the same cruelties; after them a third entered, shouting and blowing the shells; four of the foremost held stones which they used to knock out their teeth.—Brother Bowel, shocked, and unable to bear the scene any longer, returned home. *Futtafaihe* also came to our dwelling, and staid about two hours. In the afternoon, four of us went to the *Fiatooka*, where the natives of both sexes were still at the same dreadful work. We had not been long there, before we heard at a distance, low, but expressive sounds of the deepest sorrow and lamentation: this was a party of about one hundred and forty women, marching in single file, bearing each a basket of sand; eighty men followed in the same manner, and sung as they marched, words importing "This is a blessing to the dead," and were answered in responses by the women. After a few more ceremonies, the corpse was conveyed to the grave upon a large bale of black cloth, with which, and fine mats, they covered it. A profusion of presents for the dead, consisting of bales of cloth, fine mats, and various other articles, being deposited in the tomb; a party of sixteen mourners

now made their appearance, who had recently cut off their little fingers.

'The grave was covered with a hewn stone, about eight feet long, four broad, and one thick, which they had suspended with large ropes round two strong piles drove into the ground.—Whilst they lowered it slowly, women and children wept aloud, and sung words importing, "My father, my father! best of chiefs," &c. Another party entered, and abused themselves as before. After these paroxysms of grief, they sat a while in silence, and when they had pulled the rope clear off the stone which covered the grave, those on the mount gave a great shout; all present then tore the leaves from their necks, and they dispersed.'

This may, we think, be truly called the most expensive funeral of any which has been recorded in modern times.—The resolute endurance, shewn by this brave but mistaken people, may be compared to that which was exercised by the Lacedemonians under the institutions of Lycurgus, or to the unshaken firmness of the resigned North American Indian of our own times; with this difference, that the torments of these islanders, being self-inflicted, required a more active exertion of fortitude. How worthy of admiration, had it been usefully employed in advancing a just cause!

These cruel solemnities were in a short time succeeded by profuse preparations for feasting. A grand entertainment, which 'they call a *mai*, was celebrated in the evening of the 13th by women. Upwards of one hundred and thirty hogs were roasted, and with three hundred baskets of yams were distributed by *Toogahowe*. The next day, *Toogahowe* was vested with the name [title] and authority of *Dugonagaboola* in the room of his father. His name was now changed from Feenow Toogahowe, to that of *Talliataboo*, the god of their family; and we understand that none of his subjects must in future address him by his former name, on pain of death!' Throughout the sequel of the journal, he is distinguished by the appellation of *Dugonagaboola*.

About this time, the Missionaries had reason for apprehending that the chiefs intended to deprive them of all their possessions; and that they waited only the return of the ship, from which it was supposed the brethren would receive additions to their stores. After having debated the subject, it was concluded (as before observed) that the safest plan would be to separate, and trust themselves and their property to the protection of different chiefs; by which measure, it was hoped, their persons at least might be secure, and probably their books. For the convenience of meeting and communing together, it was agreed that four of the number should remain with

with *Dugonagaboola*.—It was not without some reluctance, however, that the chief consented to their separation.

Some other chiefs dying about this time, a belief began to prevail that the God of the Missionaries had killed them, and that, if their praying and psalm-singing continued, there would soon not be a chief left alive. One of the English seamen, before mentioned, who had lived some time on the island, encouraged (and perhaps first propagated) this idea. 'He endeavoured to poison the mind of *Dugonagaboola*, who heard him with great indignation, and hissed him out of his presence.'

When Captain Cook visited the Friendly Islands, they were under considerable apprehensions from the people of *Feejee*. At present, 'this island bears an unrivalled sovereignty over the whole groupe, *Feejee* not excepted:—which now paid tribute to *Tongataboo* on certain occasions.' This change was effected under the conduct of *Toogahowe*, and principally by his personal valour; and by his exploits, his father was raised to the sovereignty of the island. 'On the death of *Moomooe*, *Toogahowe*, though not the eldest son, assumed the government; his acknowleged warlike character probably removed every competitor.'

A large axe had been stolen from the house of the Missionaries: who observe in their journal;

'*Dugonagaboola* sent us a present of provisions which was very acceptable: but in the course of the day we received the mortifying intelligence, that he had accepted our large axe with much cordiality from the person who stole it; and after some compliments to his dexterity, had sent him off to *Vavao* to be out of the way;—and yet, strange as the contradiction seemed, all our goods were every day in his power, if he chose to plunder us.'

The most reasonable solution of this riddle seems to be, that he liked both the Missionaries and their effects, and was willing to possess himself of the one, without quarrelling with the other. Such is the man to whose protection the Missionaries entrusted themselves, without entertaining the least apprehension, except for their property.—In the character of this chief, great energies appear: he is intrepid, and even fierce; rapacious, yet sometimes generous. Similar were the characteristics of the heroes of the fabulous ages; and perhaps the name of *Dugonagaboola* may be perpetuated among his countrymen to future times, with that increase of renown which tradition gathers in its progress. On a more extensive stage, he might have flourished as the first consul of a *great nation!*

Three European seamen lived on the island, but in a manner which formed a strong contrast with the practice of the Missionaries. One of them had four wives; and the most mode-

rate contented himself with two. Whether Captain Wilson, when the ship sailed, thought proper to take them all with him, either does not appear in the narrative, or has escaped our notice. One of the three we shall have occasion to mention in the sequel.

The Missionaries say, 'we have not yet found that they have priests, or any stated ceremonial worship, but possess many superstitious notions about spirits;'—nevertheless 'their natches and other annual exhibitions, we find, are not mere public amusements, but religious observances.' These remarks are distant from each other in the Missionary journal, and probably were not both made by the same person. On public occasions, the authority of chief seems to include that of priest. 'They believe in the immortality of the soul, which, they say, is carried in a fast sailing canoe to a distant country, called Doobludha, which resembles the mahometan paradise.'—'They acknowledge the existence of a great number of strange gods, among whom they rank ours as the greatest. Human sacrifices seem little in practice: the only victims we have seen, are already mentioned in the case of *Moomooe*.'

The island is subject to frequent shocks from earthquakes, which sometimes are so violent as to shake down houses and trees. Two happened in the short time which the Missionaries had passed there; and from the consternation which appeared among the inhabitants, it may be conjectured that they have known or heard of much heavier calamities having been occasioned by them. 'Their frequent earthquakes they account for by supposing the island rests upon the shoulders of a very powerful deity called *Mowee*, who has supported it for such a length of time as exceeds their conceptions'

Matrimonial infidelity, and especially in females of rank, is said to be severely punished: but no instance occurred that came to the knowlege of the Missionaries. Dignity of rank, however, in particular cases, is supported by very extraordinary privileges. '*Fefene Duatonga*, the first woman in the island, (to whom, even *Futtefaihe* paid homage,) came on board with her principal lady in waiting: their hair was plastered up with a composition which resembled the powder and pomatum of a fine dressed London belle. Her feet are kissed in token of homage by all who approach her; and such are her ideas of her own dignity, that she admits no fixed husband as a companion, but cohabits with those of the chiefs whom she pleases to select; and she has several children.'

In the cure of diseases, the people of Tongataboo trust almost wholly to nature. They occasionally make use of outward applications, but of physic they have not the least idea. It appears,

pears, however, that they are not wholly ignorant of the part allotted, in more civilized countries, to the performance of the patient. 'Brother Harper went to see a woman who had eaten fish of a poisonous nature: an emetic was administered, which removed the cause of her disorder. According to the custom of the country, he received his fee before he returned: this was a roasted hog, which is generally killed as soon as the doctor arrives.—'

The ingenuity of these people, and their desire of improvement, have been remarked by all Europeans who have visited them. 'They cherish the idea of being superior, in the neatness of their work, to all their neighbours;' and not without reason. The Missionaries agree, with former accounts, that 'their honesty to one another seems unimpeachable:' but they add, 'though we have no reason to think the accounts of their dishonesty to strangers exaggerated.' What adds greatly to their character is, that, contrary to the practices of the people of *Otaheite*, 'no infant murders are allowed: they are fond of their children, and take pleasure in a numerous family. Age likewise is as much respected at *Tongataboo*, as it is neglected at *Otaheite*.'—We shall conclude their character with the following testimony of the Missionaries: 'The people fully answer to the most favourable representation the world has ever received of them; for surely no appellation was ever better applied than that given to them by our countrymen, (*i. e.* Friendly islanders) of which they seem very proud, since we made them acquainted with it; and very studious to render themselves more deserving of it.' Mr. Wilson adds, 'during this stay, which was twenty days, the whole was spent in one continued intercourse of friendship and service between us and the natives.'

On September 7th the ship sailed from *Tongataboo*, towards China. They passed near many small islands and shoals, some not before discovered. On one of these shoals the ship grounded, but got off without damage.

The island *Ruttooma*, in 12° 31′ S. latitude, and 177° E. longitude, is mentioned as an advantageous place for Missionary exertions: 'as there is food in abundance, and the island, lying remote from others, can never be engaged in wars.' Perhaps such advantages would render Missionary exertions less necessary: but, though no land is marked in the charts within less than 120 leagues of *Ruttooma*, it is most probable that there are other islands much nearer. From the knowlege which we have already obtained, it must be believed that many islands exist in these seas, which have not yet been discovered by Europeans.

After

After having crossed the Equator, they saw several islands of the range called the Carolinas. Near one of these, some canoes coming about the ship, William Tucker, a seaman, who had attempted to desert from the ship at Otaheite, and John Connelly, a man whom Captain Wilson had taken from the island of *Tongataboo*, were discovered swimming to the canoes with a view to make their escape.

'The Captain, willing to part with them, told them that if they chose to go they might. Connelly answered, "Thank you, Sir;" and they both swam to the canoes, and were received by the savages with great shoutings. Soon after, a breeze springing up, we resumed our course and left them behind, to reflect upon the unhappy choice they had made; a choice, to all appearance, so replete with wretchedness, that we did not imagine a third person could be found willing to follow their example: but such is the prevalence of habit, and the enervating influence of idleness over the mind, that Andrew Cornelius Lind (the Swede) came to the Captain, and begged to be set on shore upon the next island we should discover. To this request consent was given.'

About ten leagues farther westward, they fell in with other small islands; and a great number of canoes coming to the ship, Andrew took leave of his shipmates, went into one of them, and was received with joy. To make him the more welcome to his new associates, Captain Wilson gave him a large assortment of iron tools, looking-glasses, &c. 'One thing was observed as peculiar and remarkable, that hitherto in our range among these islands no females had appeared; whence we concluded the men either more jealous than their eastern neighbours, or as placing a higher value on their women.' Captain Wilson called the islands at which these men were left, Swede island, and Tucker's island.

November 6th they were in sight of the *Pelew* islands. Several of the natives came on board, and pressed them by signs to anchor: but this was not deemed safe, on account of the roughness of the weather. 'Their language was quite unintelligible; nor, even with the help of Captain Henry Wilson's vocabulary, could they be made to understand one word, except a few of their proper names.' Mr. Wilson's opinion of these islanders, from so short an acquaintance, is expressed as follows: 'If we admit the few which we saw of the Pelew islanders to be a specimen of the whole, they are, in our opinion, inferior in external appearance to the Marquesans, the Society or Friendly islanders; they have not the stature and symmetry of the two first, and fall far short of the muscular, bold, and manly look of the latter. They approach the nearest to their neighbours the Carolinians.'—'They appeared before us quite naked,

naked, without seeming conscious of shame, and shewed their kindness and hospitality by the earnest invitations they gave us to visit their habitations.'

The ship arrived at Macao, Nov. 22d. From China, Captain Wilson sailed homewards in company with a fleet of the East India Company's ships, and anchored in the Downs, July 8th 1798: every person on board being in perfect health.

An Appendix contains a particular and well-digested description of *Otaheite*, methodized under different heads. In the account which it gives respecting their morals and manners, avarice appears to be the vice which the inhabitants of Otaheite hold in the greatest contempt. On the subject of chastity, it is remarked that many of their married women are said to pique themselves on the strict observance of its laws, and are not to be won at any rate, being only accessible to the husband's *tayo*.—In their conversations with Europeans, they express more curiosity, and are more interested, while listening to the accounts of other islands in the South sea, and particularly of *Tongataboo*, than while hearing the most wonderful relations concerning European nations.—Their disrespect for age is such, that it is customary, when any thing is more than commonly disagreeable to them, to call it, 'old man.'

The story of Peggy Stewart, related in the Appendix, is deeply affecting. She was the daughter of a chief, and had been given as a wife to Mr. Stewart, one of those who were unhappily concerned in the mutiny on board of Captain Bligh's ship the Bounty. When her husband was seized and taken on board the Pandora frigate, (which was sent to the South Seas purposely to arrest these mutineers,) the affectionate Peggy was unable to resist the violence of her grief, and fell into a rapid decline, which terminated her existence in two months. 'Her child is yet alive and the tender object of our care, being brought up by a sister who nurses it as her own, and has discharged all the duties of an affectionate mother to the orphan infant.'

A short section is given to the vegetable productions of *Otaheite*; and the Appendix also contains a copy of the articles of faith drawn up by the Committee of the Missionaries on board the Duff, while at sea. We believe that no former voyage has added more than the present, to our knowlege of the manners and characters of the South Sea islanders. The object of the undertaking, indeed, is such as necessarily includes the perfection of that knowlege.—We shall not here enter into the question, how far the plan of sending Missionaries to the islands was calculated to answer the beneficent intentions of

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the society: we have heard, with concern, of the ill success of their endeavours at Otaheite: but we form no judgment from that event. The Directors shewed much discernment in choosing Missionaries from among men of ingenious and useful occupations: because such qualifications, added to their exemplary manners, were advantages the most likely to communicate benefit to an uninformed people. The decent and regular behaviour observed by the ship's company merits great commendation, and must have added strength to the impressions which the conduct of the Missionaries could not fail to create: impressions which, notwithstanding appearances, cannot have been slight, as they form so strong a contrast with those left by former European visitors.

In collecting from the different journals, the language of each narrator has been retained; which, the directors observe, if not the most polished, may yet be the most affecting.—Without altering the ideas in the narrative, however, (which are in general correct and natural,) or materially varying the style, numerous small errors might have been avoided, even by the application of a little trouble in the revision of the press.

Capt. B....

ART. II. *The Observations of Newton concerning the Inflections of Light*; accompanied by other Observations differing from his; and appearing to lead to a Change of his Theory of Light and Colours. 8vo. pp. 134. and 9 Plates. 4s. Boards. Cadell jun. and Davies. 1799.

THIS small tract has given us no inconsiderable trouble; because the author does not state with sufficient precision what are the errors of Newton, and what are the alterations which he wishes to be made in his theory. The arrangement of the work is this; from Newton's Optics (Book III. Part I.) are extracted that philosopher's experiments and observations; and immediately after each experiment and observation, follow a correspondent experiment and observation by the author of the present treatise. After Newton's first observation, and his correspondent one, the writer thus states what appears to him to be the error, and the emendation necessary to be made:

'Newton observes, that it is manifest, that all the light is bent in passing by the hair, and *turned aside from the shadow, because if any part of the light were not so bent it would fall within the shadow, and there illuminate the paper*, contrary to experience. It is manifest, that the light bent in passing by the hair is *turned aside towards the shadow*, and that part of the light so bent *does fall within the shadow, and there actually illuminates the paper* and reduces the dimensions of the shadow.

'Newton

'Newton further observes, that the rays passing at greater and greater distances from the hair, and being bent therefrom at angles of less and less inflection, invade and reduce the dimensions of the shadow at greater and greater distances of observation. This invasion and reduction of the shadow at different distances, are supposed to render the shadow of the hair broader in proportion to the distance of observation from the hair when the paper is near, than when the paper is at a greater distance from it; but these irregularities of proportion are occasioned by the bending of the rays nearest to the hair *towards* the shadow, in lines of direction which meet at a point beyond on the other side of the hole. Proportionate to their distances from this point are the dimensions of the shadow, and greater are the proportions of these dimensions to the distances of the shadow *from the hair*, when the distances are small, than when they are large, for preserving any given greater distance and breadth, the less distance may be so reduced as to vanish, whilst the breadth of the less shadow will remain.'

As we suppose the generality of our readers to be acquainted with Newton's discoveries, opinions, and reasonings, concerning the inflection of light, we shall extract what the author says on this subject, after the statement of his own experiments and observations:

'It is plain therefore from the circumstances of this, and of all the foregoing Observations, that the phænomena of the Inflections of Light are the consequences of the various bendings, separations, and changes produced in each of the separate portions of a beam of white light passing between the parts and particles of a transparent medium, by the action or attraction of the edge, angle, or side of an approaching body; each of these portions being variously bent and separated into other portions of differently-coloured lights, each of which being changed from and receiving a constitution or modification different from that of all the others, and from that of the original portion out of which it was derived, retains that constitution or modification permanently, until it be again re-united into the same, or a similar portion of white light, among the properties of which constitution or modification it is one; that passing at the same distance with rays of other colours from and by the edge of an inflecting body, it is constantly bent at angles of deviation different from those of all other colours; the purples most; the blues less than the purples; the yellows, greens, and reds, successively less and less, according to the order of their specification.

'Such a state and condition, and such changes of light, are absolutely necessary for the existence and regular formation, under different circumstances, of the fringes; they are conformable to the general nature and principles of things, and being required, are established by the phænomena, and being established by, explain them.

'That a beam of white light is composed of rays of different sorts, originally and always distinct, and of various colours, which are only separated from one another, is an hypothesis inconsistent with all the phænomena of inflections.

'Indeed

'Indeed the very circumstance of the distribution of white light into colours, which admit of degrees and not of divisions, and the difficulty of conceiving in what manner, whether of particular arrangement, or undistinguished mixture, they must be re-united to form white, without conceiving or suspecting that differences might, and it would seem, ought to arise of colours from various orders or modes of combination, would lead us to infer, the action of *a principle*, which *changes* and *modifies* at the same time that it *separates* every portion of the white light, and requires an actual restoration of all things to the same original, or exactly similar circumstances of condition for its reproduction.'—

'Thus it is firmly established, that in the inflections of light, each white ray of passing light is separated into many distinct rays; that of these rays, at the time of separation, each sustains a change; that this change constitutes a difference of each ray from every other, and from the original white ray; that this change or modification is permanent in each ray throughout all its future course of separate propagation; that this change or modification in each distinct ray, operates during all the future propagation of the ray, its different and appropriate effects; that this change or modification produces in each ray, under the same circumstances, unequal, and under different circumstances, equal changes of direction of course.'

The author afterward objects to the hypothesis of the fits of easy transmission and reflexion; which, however, was never intended (in our opinion,) as any explanation of the mode by which light was really transmitted and reflected. That the Newtonian philosophy, in this respect, has not been considered, as the author says, it has, 'beyond all power and reach of question,' we quote a passage written 50 years ago by a great French philosopher (D'Alembert):

"*Cette théorie des lames minces est ce que M. Newton appelle dans son optique, la théorie des accès de facile reflexion et de facile transmission; et il faut avouer que, toute ingenieuse qu'elle est, elle n'a pas a beaucoup près tout ce qu'il faut, pour convaincre et satisfaire entièrement l'esprit.*"

ART. III. *Pantographia;* containing accurate Copies of all the known Alphabets in the World, together with an English Explanation of the peculiar Force or Power of each Letter; to which are added Specimens of all well authenticated oral Languages; forming a comprehensive Digest of Phonology. By Edmund Fry, Letter-founder. Large 8vo. pp. 320. 2l. 2s. Boards. Arch. 1799.

DOES language owe its origin to divine inspiration, or to human invention? This curious problem is discussed at some length in Mr. Fry's preface. The arguments in favor of the first hypothesis are founded on the incapacity of man, real or supposed, to imagine or execute a method of communicating

 his

his ideas by articulate sounds. At an advanced age, the organs of speech are incapable of acquiring new articulations; at an early age, when these organs are flexible, the idea of so complex an invention, and the influence necessary to procure its adoption by others, are not likely to be combined in one individual. The testimony of the sacred historian appears to us much more decisive in favor of the divine origin of language, than to Mr. Fry; and indeed to preclude all controversy with those who allow it any weight. According to Moses, our first parents, at their creation, were endowed with the faculty of speech; an extraordinary circumstance, but certainly not more extraordinary than the events which preceded it. Were we disposed to overlook this venerable authority, we should feel little hesitation in acceding to the opinion of those who ascribe it to human invention; or, in conjecturing the gradual improvements which it underwent from the first rude cries, expressive of sensation, and common to man with a great variety of animals, till it attained the complicated refinement of the most polished idiom.

The origin of writing next engages the author's attention. The first mention of writing occurs in the book of Exodus; "And the Lord said unto Moses, Write this for a memorial, in a book; and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven." This command, however, implies a previous knowlege of that art, and consequently affords no datum for ascertaining its origin. The inference deduced from his researches we will state in Mr. Fry's own words:

'That the Assyrian, Chaldaic and Hebrew languages, were the same,' [the author surely means radically] 'most of the learned are fixed in their opinions; and that their alphabets are of antediluvian antiquity, appears highly probable; for had an invention of such vast importance to mankind been made since that period, we conclude the author would have been commemorated in the annals of the country in which he lived.' [Certainly, if they had any at that time.] 'Josephus informs us that Seth erected two pillars, one of brick, and the other of stone, and inscribed upon them their astronomical observations, and other improvements; which shews that there did exist such an opinion of the antiquity of the art of writing.'

Mr. Fry might have added that the Mahomedans consider Adam as a very voluminous author.

'Among the European nations we do not find any who pretend to the invention of letters. All of them derived the art from the Romans, except the Turks, who had it from the Arabians. The Romans never claimed the discovery, but confessed their knowlege to have been received from the Greeks, who owned that they had it from

from the Phenicians, who as well as their colonists the Carthaginians, spoke a dialect of the Hebrew scarcely varying from the original.'

We must observe that the fact here stated is controverted by some of the first names among Orientalists. It is asserted that Phenicia was first peopled by an Indian colony, who communicated their arts and letters to the western world. This hypothesis is in some measure confirmed by the analogy discovered between the mythology of antient Europe and the continent of India. Does it not receive some confirmation from the letters themselves? It is admitted that the Phenicians once wrote from the left to the right; and such is the method of the Hindus and of all European nations. Is it probable that the Greeks would invert the order of their writing, if they had derived that invention from the Hebrews, through the medium of the Phenicians?

'The Coptic resembles the Greek in most of its characters, and is therefore referred to the same original. The Chaldean, Syriac, and latter Samaritan, are dialects of the Hebrew, without any considerable deviation, or many additional words.

'It appears, then, that all the languages in use among men that have been conveyed by alphabetical characters, have been those of people connected ultimately or immediately with the Hebrews, to whom we are indebted for the earliest specimens of the communication of ideas, by writing.'

The subsequent pages of this work contain an ample refutation of the above assertion, and exhibit alphabets of great antiquity used by nations who have never been in the slightest degree connected with the Hebrews. The Devanagari is in this predicament, and several others.

The title of the present work sufficiently indicates its nature. The industry of the author, and the beauty of the characters exhibited in the specimens, are deserving of much commendation. Some errors occasionally present themselves, but into these Mr. Fry has been led by his authorities. In the Arabic and its numerous derivatives, a letter is marked 'g' which should be j; and another 'ch' which should be kh. It is said that 'the most antient Arabic letters are the Cufic, so named from the city of Cufa on the Euphrates:' but this is entirely a mistake. The Moallacat (translated by Sir W. Jones) and the Coran were both written before the city of Cufa was founded, in a character invented by Moramner ebn Morra.—The modern Arabic character is said to owe its origin to the Vizier Molach; the name of that Vizier was Ebn Mocla.—'The Armenian language is used not only in great and little Armenia, but in Asia Minor, Syria, Tartary, Persia, and other nations.' Mr.

Fry should have stated that there are Armenians in all those countries, who speak their own language: but his expression would induce a belief that the Armenian tongue was known to the Tartars, Persians, &c.

We cannot but wonder that Mr. Fry should have extracted his Bengal alphabet from the French encyclopedia, rather than from Mr. Halhed's elegant grammar. The consequence is that it contains precisely only one half of the characters, and that these are improperly arranged. The Lord's prayer in that tongue is also totally inaccurate:—but it may suffice that we suggest the necessity of a careful revision and better authorities for the Oriental department, should a second edition be required of a work which is well calculated to gratify the curious philologer, and the design and execution of which reflect great credit on the author.

Ham....n.

ART. IV. *Transactions of the Linnean Society.* Vol. V. 4to. White. 1800. 1l. 1s. Boards.

THE first two papers of this latest publication from the Linnean Society are posthumous works of the late John Adams, Esq. containing the descriptions of certain minute British shells, and of some marine animals found on the coast of Wales. Both these Papers are, from their nature, unsusceptible of a satisfactory abstract, though containing valuable materials for a British zoology.

Art. III. *Observations on the Economical Use of the Ranunculus aquatilis:* with introductory Remarks on the acrimonious and poisonous quality of some of the English Species of this Genus. By Dr. Pulteney.—So many are the poisonous and acrid species of ranunculus, that the whole genus has been regarded by naturalists with a suspicious eye. The *ranunculus aquatilis* itself, according to Mr. Krapf (who instituted a set of experiments wholly confined to this genus of plants), was possessed of the same acrid and deleterious qualities which are attributed to other ranunculi, and apt to vesicate the skin; though slower in its operation than the *ran. bulbosus*, or the *ran. sceleratus*. Gunnerus also, in his Flora Norvegica, tells us that this species is very noxious to cattle, and is generally left untouched even by goats, an animal less nice than others in the selection of its food. Dr. Pulteney, after having remarked that the *ranunculus aquatilis* of Linné comprehends four species of the older botanists, gives an account of what is practised at Ringwood on the borders of the Avon, where they feed their cattle almost entirely with the *ran. fluviatilis* of John Bauhin, one of the four species above mentioned. The cattle, it is said, re-

lish it so highly, that it is thought unsafe to allow them more than a certain quantity. The cows fed on it were apparently in very good condition, and gave a sufficient quantity of good milk. These animals live so entirely on this plant, that, besides the *ran. fluviatilis* and what the earth afforded, five cows and one horse had not consumed more than half a ton of hay in one year. Hogs are also fed with the same plant; and they improve so well, that it is not necessary to allow them other sustenance, till it is proper to put them up to fatten.

IV. *Observations on preserving Specimens of Plants.* By John Stackhouse, Esq.—The author recommends to take a saturated solution of powdered alum in common water, and to immerse in this liquor the specimen flowers, leaves, and stalk, to wet the sheets of blotting paper between which the specimen is to be laid, before it is pressed. During the desiccation of the plant, he advises us to prevent every possible admission of light and air. The remaining part of the process accords with the usual method of making herbariums.

V. *On the Ascarides discovered in the Pelecanus Carbo, and P. cristatus.* By Dr. Pulteney.—To the comparatively small list of animals in which ascarides had been found, these two species of birds are now added, by the curious observations related in this paper.

VI. *Observations on the Orcheston Long Grass.* By Mr. Maton.—The Orcheston long grass had been noticed as early as the year 1650, by How, in his *Phytologia Britannica*, and since that period by some other botanists, who widely differed in their opinions concerning its nature. One supposed it to be exclusively the *Poa trivialis*, another the *Agrostis stolonifera*, and a third declared it to be a particular species of grass, growing no where else in this kingdom. Mr. Maton visited the spot, and found that, from the physical constitution of the soil, (which he describes,) every sort of grass, and even the weeds growing on it, enjoy that exuberant vegetation for which the Orcheston long grass was so renowned; and that in reality no particular species can lay an exclusive claim to this appellation.

VII. *Description of a new Species of Mycteria.* By George Shaw, M. D.—A species only of this genus of birds was mentioned in the *Systema Naturæ*, and of course no specific character had been given of it. In this paper, not only the new species is described, but specific characters are given of the three species known at present. We have remarked in many zoological papers, contained in the last two volumes of the Linnean Society, instances of Dr. Shaw's readiness to oblige his fellow-naturalists; and we must praise the friendly disposition

sition and liberality of his mind, as well as his profound knowlege of zoology.

VIII. *A Supplement to the Plantæ Eboracenses, printed in the second Volume of these Transactions.* By R. Teesdale, Esq.—This paper contains valuable materials for the flora of this island, but is not susceptible of an abstract.

IX. *A Continuation of the History of the Tipula Tritici*; in a Letter to Thomas Marsham, Esq. By the Rev. William Kirby.—This indefatigable naturalist here presents an interesting account of his observations on the history of the Tipula Tritici, and revises the description of this insect which he had formerly given from a single specimen, and that produced before its time. Having discovered two new species of Ichneumon, which, like the Ichneumon Tipula, are intrusted by nature with the important office of restraining within due limits the number of this destructive Tipula, Mr. Kirby describes them also; together with a species of *cimex* commonly found in the ears of wheat.

X. *Observations upon certain Fungi which are Parasitics of the Wheat.* By the Same.—Very valuable observations, and very modestly offered. This gentleman proposes to the consideration of other naturalists the manner in which the *Æcidium*, *Vredo*, some *Spheriæ*, &c. (which he very properly calls subcutaneous vegetables,) multiply and grow, as a new field for observation to the studious in vegetable physiology.

XI. *Calendarium Plantarum Marinarum.* By Dawson Turner, Esq.—A knowlege of the periods at which plants produce their fructification is an important part of every well digested Flora: but in marine plants this point deserves still greater attention, because the appearances which these plants are liable to undergo may lead those naturalists, who may happen to observe them out of season, into errors respecting the fructification proper to them. This is perhaps the first *calendarium* of marine plants ever published. We have remarked in it that the *Conferva* and *Ulvæ* fructify in the same time with the generality of plants, when on the contrary the season of the *fuci* answers to that of cryptogamical vegetables.

XII. *An Account of the Onchidium*, a new Genus of the Class of *Vermes* found in Bengal. By Dr. Buchanan.—This animal, nearly allied to the slugs, has been always found on the leaves of the *Typha elephantina* of Roxburgh.

XIII. *Remarks on some technical Terms used in Botany.* By R. A. Salisbury, Esq.—The technical terms of botany, as well as those of any other science, must improve in clearness and precision, in proportion to the advancement of the science itself: but we must be cautious both in the admission of new

and the rejection of old terms, lest systematic notions and too much quickness of conception may either occasion the embarrassment of science with unnecessary words, or deprive it of useful distinctive terms. We believe that Mr. Salisbury has been successful in the introduction of new, but we cannot subscribe to his rejection of some old names. Many shrewd and nice discriminations, both in organs and in forms, we have found in this paper expressed by new and full meaning terms: but who will agree with Mr. Salisbury in the article *Flagellum?* (p. 139.) 'Professor Giscke,' says he, 'wishes to distinguish a caulis *sarmentosus* by this title: but I think two names for one part unnecessary: and on the same principle I reject *Culmus*, *Scapus*, and *Frons*, for *Caulis*, *Pedunculus*, and *Folium*.' Mr. Salisbury knows too well that not every *caulis* is *culmus*, not every *pedunculus* is *scapus*, and not every *folium* is *frons*.

XIV. *Account of a Cavern discovered on the North-west Side of the Mendip Hills*, in Somersetshire. By Mr. George Smith Gibbes.—A stalactitic cavern, containing a vast quantity of human bones in different states of induration, and more or less covered and cemented together by the stalactitic calcareous paste, is the subject of this article. Mr. Gibbes, after having examined the bones with considerable attention, is persuaded that he found, adhering to the surface of many of them, a substance resembling the spermaceti which he had before described, in the Philosophical Transactions for the years 1794 and 1795.

XV. *Remarks on the Nature and Propagation of Marine Plants;* by Lieut. Col. Velley.—This is a controversial paper, written with candour and politeness. Dr. Corrêa de Serra had published an hypothesis on this subject in the Philosophical Transactions of 1796, to which Col. Velley is unwilling to subscribe, and to which he objects at full length in this dissertation. On the whole, it seems to us that, of the two opinions, if perchance they differ, the difference may be easily accommodated.

XVI. *Description of the Sowerbæa juncea*, a Plant of New South Wales. By Dr. James Edward Smith.

XVII. *Account of the Fructification of Lycopodium Denticulatum.* By Professor Avellar Brotero, of the University of Coimbra.—The history of *lycopodium denticulatum*, from its germination to the ripeness of the seeds, is given by Prof. A. Brotero with taste, and we believe with accuracy. It appears, from his observations, that this plant is dicotybdon, and its fructification monoicous. The organs of both sexes seem very properly ascertained and distinguished. The Professor has bestowed much attention on the physiological part of botany; and it is to be hoped that he will continue to investigate in the same manner those plants which bear affinity to *lycopodium*, in order

order to confirm or invalidate the hypotheses which have been hitherto advanced respecting their manner of fructifying.

XVIII. *Description of Conferva umbilicata*, a new Plant from New South Wales. By Lieut. Col. Velley.

XIX. *Observations on the British Species of Mentha.* By Dr. James Smith.—A genus in its nature so obscure as the *mentha* is a proper field for a botanist to enter, in order to exert his skill and discriminating powers; and Dr. Smith has fulfilled the expectations which his celebrated name had excited in our mind. The few and variable specific characters he has reduced to more fixed boundaries; and he has introduced one resulting from his own observation, consisting in the different direction of the hairs, in some species horizontal, in others pointing downwards. According to these characters, he fixes thirteen species of British mints.

XX. *On two new Genera of Plants belonging to the natural Family of the Aurantia.* By Joseph Corrêa de Serra, LL.D. &c. —The two new genera here designated by the names of *Ægle* and *Feronia* have been since adopted by the editors of the Coromandel Plants. They are described on a new plan; in which Dr. Corrêa endeavours to employ, besides the Linnean characters, those which are furnished by the structure of the fruit and seed, in order to define and constitute genera on a more fixed and natural basis.

XXI. *Descriptions of the Mus Bursarius, and Tubularia Magnifica*; from Drawings communicated by Major General Davies. By Dr. George Shaw.—The rat here described is a native of Canada, and is characterized by much larger cheek pouches than any other animal of the same tribe. The beautiful species of *Tubularia* is found in Jamaica.

XXII. *Account of the Flustra arenosa*, and some other Marine productions. By Henry Boys, Esq.

XXIII. *Account of a remarkable Variety of Beech, Fagus sylvatica.* By Mr. Persoon.—Varieties are not so common in large trees as in smaller plants; particularly varieties which entirely change the habit of the plant, as in the present striking instance. The bark of the trunk and larger branches is absolutely formed like that of an oak; and the tree has likewise the crooked and proportionally short branches of the oak: so that a spectator at some distance, or in the winter season, would undoubtedly take it for such. The name given to it by the people of the country seems to imply a persuasion of its having originated from the intermixture of the oak with a beech.

XXIV. *Catalogue of some of the most rare Plants observed in a Tour in the Western Counties of England*, in June 1799; by Dawson Turner, Esq. and Mr. James Sowerby.—An useful paper, but not very susceptible of abridgment.

XXV. *A new Arrangement of the Genus Narcissus.* By A. H. Haworth, Esq.—The classification of the several species of a genus in natural series, according to their differences of habit, may be considered as one of the greatest improvements in botany. Artificial classifications from partial characters are always useful, because they mark distinctions, and help to extricate the species from confusion. Mr. Haworth's arrangement of Narcissi belongs to this second sort, and in that line deserves commendation.

XXVI. *Some Observations on Insects that prey on Timber*, with a short History of the *Cerambyx violaceus* of Linné. By the Rev. Mr. Kirby.—After a review of the several species of insects which prey on timber, and bring on the decay of wood, this attentive naturalist gives a full description and history of the *Cerambyx violaceus;* an insect feeding chiefly on fir-timber, and which, though suspected to be originally extraneous to England, is of late become but too common; particularly at Brentford, in Middlesex. From the history of this insect, he draws a conclusion of the utmost importance (p. 254); viz. that 'this destructive animal attacks only such timber as has not been stripped of its bark; a circumstance which ought to be known and attended to by all persons who have any concern with this article; for the bark is a temptation not only to the insect in question, but also to a numerous tribe both of this and other genera; and a great deal of the injury which is done to timber would be prevented, if other trees besides the oak were barked as soon as they are felled.'

XXVII. *Description of the Vespertilio plicatus*, by Francis Buchanan, M.D.—This *vespertilio* inhabits the old houses at Puttahaut in Bengal.

XXVIII. *Descriptions of five new British Species of Carex.* By Dr. James Smith.—In the generic character of the carex, Dr. Smith has made an alteration suggested by Dr. Goodenough, calling the permanent husk which invests the seed an *arillus;* to the nature of which it has no doubt more affinity, than to *nectarium*, *capsula*, or *corolla;* by all which denominations it has been described. Four out of the five species given in this paper are natives of Scotland.

XXIX. *Additional Note to the Remarks on the Nature and Propagation of Marine Plants*; by Lieut. Col. Velley.

XXX. *Additional Note to the Observations on the British Species of Mentha;* by Dr. Smith.

Both these notes are explanatory of some passages in the original papers to which they relate.

Some observations on British zoology, extracted from the Minute-Book of the Society, conclude this valuable and interesting volume.

Correa. ART.

ART. VI. *Reflections on the Principles and Institutions of Popery*, with reference to Civil Society and Government, especially that of this Kingdom; occasioned by the Rev. John Milner's History of Winchester *. In Letters to the Rev. John Monk Newbolt, Rector of St. Maurice, Winchester. By John Sturges, LL. D. Prebendary of Winchester, Chancellor of the Diocese, and one of his Majesty's Chaplains in Ordinary. 4to. pp. 120. 6s. sewed. Cadell jun. and Davies. 1799.

WHILE popery has been dispossessed of some of its strongest holds on the Continent, we cannot readily adopt the opinion that it is likely, either in the principles or in the spirit of it, to find encouragement in this country: yet the influence of compassion and sympathy on the one hand, and that of religious indifference and infidelity on the other, may expose persons of very different descriptions to the danger of being seduced and corrupted. Under such circumstances, the mind is subject to unapprehended and unperceived biasses; which ought to be counteracted, and against which seasonable caution is not unnecessary. The sufferings of the emigrant clergy, and of other adherents to the Romish religion, entitle them to pity and protection: but, though they should be greatly distinguished for their prudence and circumspection, it is natural to imagine that, as long as they retain any conscientious attachment to the profession of religion to which they have been accustomed, they cannot be unconcerned about its reception and prevalence. Opportunities will occur in the ordinary intercourse of social life; of which, if they should be so disposed, they may avail themselves to disseminate principles which they deem to be peculiarly important, and to induce a veneration of those external forms and ceremonies of religion, which are not ill adapted to entice the vulgar and unthinking.

From this hypothetical reasoning, some have been too prone to infer that *possible* danger *really* exists; and that popery, discountenanced and degraded in other nations of Europe, is cherished in our own country. We trust that this is not the case. We do not think it very probable; and we are sorry that such an idea should be entertained, as it tends to restrain that liberality of sentiment and practice with regard to catholics in general, which we wish to see improving rather than decreasing. When we have expressed a doubt of the fact, however, we have been referred to the strong terms in which a learned prelate, who calls Hoadly *the republican bishop*, contrasts the character of the emigrant priests with that of protestant Unitarians. Of the former he says that, though they may differ from us in cer-

* See our account of this work in the last month's Review.

tain points of doctrine, discipline, and external rites, they are nevertheless our brethren, members of Christ, children of God, heirs of the promises; adhering, indeed, to the church of Rome, in which they have been educated, but more endeared to us by the example which they exhibit of patient suffering for conscience sake, than estranged by what we deem their errors and corruptions;—more near and dear to us in truth by far than some, (viz. Unitarians;) who, affecting to be called our protestant brethren, have no other title to the name of protestants than a Jew or a Pagan; who, not being a christian, is for that reason only not a Papist: &c. &c.—We have been told that such language, sanctioned by high ecclesiastical authority, tends at least to produce the evil which is apprehended. We have also perused Mr. Milner's History of Winchester, not without a degree of concern, which we have expressed in our account of it. We therefore direct our attention to the work before us with peculiar satisfaction; and we consider it as a seasonable preservative against the danger, which has alarmed some very zealous, and at the same time very liberal protestants, equally attached to the interests of their religion and to the prosperity of their country.

The character which the learned prebendary gives of Mr. M.'s history is as follows; and we vouch for the justice of it:

'In fact, it is made so much the vehicle of an apology for popery and a satire on the reformed religion in general, especially that of the church of England, that this seems to have been the object predominant in the author's mind; and the ostensible subject, the History of Winchester properly so called, secondary only and subservient to it. So studiously on all occasions are the establishments, the ceremonies, the doctrines and politics of the ancient church introduced, defended, and pressed on the reader; and so studiously also are all the principles of protestantism, all the changes produced in this country by the Reformation, and all the persons who have distinguished themselves in its favor from that period down to the present times, vilified, abused, and in some cases grossly misrepresented.'

The conduct of Mr. M. is still more inexcusable in its aspect on the condition of those, who have found protection in a country in which,

'After the severe religious conflicts it has heretofore sustained, jealousy on account of religion is easily awakened; many are ready, on the slightest appearance of danger, to take the alarm. The alarm has actually been taken; and the security of the protestant religion in this country has been supposed to be threatened by such a number resident in it of Roman catholic clergy. Now what is so likely to increase such an alarm, and to render the situation of these unfortunate and deserving persons uncomfortable and precarious, as the appearance of a work evidently designed to recommend their religion, and to vilify the public religion of the country? This consideration

alone ought, at this time, to have prevented an attack on it from any English catholic. But above all other reasons, it might have been hoped that the toleration granted to the catholics in 1791, and the repeal of those severe laws to which they had so long been subject, (a measure for which, as an individual, I had always wished, and at the accomplishment of which I felt sincere pleasure), would have produced conciliation and concord, instead of encouraging, by the removal of former restraints, aggression and hostility.'

The present work may be considered not only as a complete refutation of the objectionable parts of Mr. Milner's history, but as a very comprehensive and able defence of protestant principles in general. The subjects of the author's reflections are arranged in the following order: viz. the supremacy and infallibility of the Pope, with the independence of the church on the civil power; monastic institutions and celibacy, with the riches and numbers of the clergy; religious persecution; the reformation under Henry VIII and his successors; and subsequent transactions respecting religion and government, particularly the revolution of 1688.

After having traced the progress of the usurpations of the bishops of Rome, from their humble beginnings to their acquisition of almost universal dominion, Dr. Sturges thus describes the exercise of that sovereignty over the minds and the property of mankind, to which they had attained:—

'Upon all occasions the popes interfered in almost all the political as well as the religious affairs of Europe; and such was the veneration paid to them, that they for the most part interfered with success. From having been originally subject, like others, to civil authority, they assumed not only independence on it, but a title to superiority over emperors, kings, and all human magistracy; and for a long time kept the world in awe by spiritual arms, by censures, excommunications, anathemas, and interdicts, which they employed without reserve, and which were truly formidable to the persons against whom they were directed. They deposed princes; they absolved subjects from their allegiance; and suspended throughout whole countries the celebration of religious offices. They rendered also all the nations, who acknowledged their authority, tributary to them under various pretences. The sums exacted were some of them stated annual payments. Crusades, never perhaps executed, served as pretexts for establishing taxes, which became perpetual. First-fruits and tenths were levied on ecclesiastical benefices. By way of reservation and provision, the rights of legal patrons were superseded, and transferred to the pope. Dispensations and licences were multiplied without number; in many cases to grant what ought not to be granted; in many others, to permit what should never have been prohibited; for prohibitions were multiplied in order to make such dispensations necessary. The ecclesiastical jurisprudence also of Europe centered in Rome; from all its parts, appeals lay to the papal courts; and expedients were not wanting for directing causes the most lucrative and most important into this channel.

Fuller

Fuller (Church Hist. p. 198) says, that some protestants computed the *papal profit* to be 150,000l. *per ann.*; some more, some less, but that all made it above the king's revenues. From these sources, a constant stream of wealth flowed from all the surrounding nations into the Roman treasury; wealth employed by the popes in the display of their magnificence, in the voluptuousness of their court, and in support of their power.'—

'And yet this is the power, which Mr. M. thinks our old monarchs should not have resisted in defence of their own rights of sovereignty and those of their people. He appears to wish that Great Britain and Britons were still subject to it. He would have the clergy independent of the civil power, not amenable to its jurisdiction, nor, when offending against the peace of society, punishable by the laws which protect it. Does he suppose, that any body of men, born and living under an established government, possessing property and having it secured to them by those laws, should be exempted from their cognizance; and that an appeal should be made to a foreign power, in a distant country, to assert their rights or to punish their crimes? Protection and obedience surely are reciprocal. If you chuse to be protected, you should be content also to obey. There might not be much humanity in John's refusing to have the murderer of a priest brought to justice; but there was good reasoning in it. If the priest, had he been the murderer, was not amenable to the justice of his country; he was not, strictly speaking, entitled to its protection.'—

'The complete degradation of this kingdom under the papal power, which even Mr. M. allows to have been carried rather too far, to which however the principles he defends naturally led, was reserved for John, Henry's degenerate and flagitious son. At the requisition of the pope's legate, he resigned England and Ireland to God, to St. Peter and St. Paul, and to Pope Innocent and his successors in the apostolic chair; agreed to hold these dominions, as a feudatory of the church of Rome, by the annual payment of 1000 marks, 700 for England and 300 for Ireland; and did homage to the legate in its full form, with all the ceremonies required in it expressive of vassalage and subjection. This disgrace, however, was too much for the nation to bear, though the insolence of a pontiff might impose, and the meanness of a king might incur it.'

At the Reformation, says Dr. S. (p. 22.)

'The supremacy of the church was vested, where it ought to be, in the supreme magistrate of the state; the ecclesiastical law of the country was put in due subordination to the *law of the land*, and administered under the same authority; and whether this supreme magistrate happened to be the capricious and cruel lay-pope Henry VIII. the amiable and promising Edward, or the able and imperious Elizabeth, this power was rightly placed in their hands, because in their hands was placed the civil power of the state. If it be thought fit to take the personal character of these heads of our church into consideration, its supremacy may be thought at least to reside as well in the breast of a tyrant like Henry, a youth like Edward, or a woman like Elizabeth, as the supremacy of the whole Christian

Christian church, and the infallibility attached to it, in that of a Sixtus IV. an Alexander VI. and a Julius III.'

Of the detestable conduct of these men, the author has given a concise account in the notes. There are protestants, however, who conceive that the ecclesiastical supremacy of the civil magistrate is an encroachment on that of Christ, the only head of the church; and that many evils have arisen from blending religion with civil policy. Persons of this description will certainly object to the statement of Dr. Balguy, adopted and approved by the present author; who says that, if there be protestants (under whatever denomination), who maintain the doctrine of the independence of the church upon the state, 'it highly concerns the magistrate to be on his guard against them, and to use all possible means of excluding them from every office of trust, whether in church or state.'

The origin and influence of monastic institutions, and of the celibacy of the clergy, form the subject of the third letter in this work. Though it should be allowed that these institutions were, in a variety of respects, important and useful, yet they were founded on erroneous notions of the duty of mankind; they were extended and multiplied beyond all reasonable bounds; and they served, together with the celibacy of the clergy, to answer the purpose of the papal hierarchy. They detached men from their social connections, and from all local affections and interests; and rendered them 'so many zealous subjects (or rather satellites) devoted to the see of Rome in preference to the civil governments of their respective countries; and ready, whenever their jurisdiction or interest interfered, to give its pretensions their decided support.' —Speaking of the celibacy of the clergy, Dr. Sturges observes that,

'Nothing shews, with clearer evidence, the difficulty of enforcing obedience to this law of celibacy, than the multiplied decrees of councils and popes, and injunctions of legates, for this purpose. Marriage was indeed prevented; but concubinage, if it was not tolerated, was at least for the most part connived at; and when it was not, was treated as less criminal than marriage. The first was confessedly a breach of the law of God; but the last was contumacy against the authority of the church, and as such punished more severely. And our Henry VIII. in the true spirit of popery, by a statute of the 31st year of his reign, made marriage the *greater* offence, and punishable as felony in both parties; while concubinage was only punished by forfeiture of goods and spiritual promotions, and imprisonment, in the first instance. By a statute however in the following year, they were put on an *equal* footing.'

In his fourth letter, Dr. S. introduces a variety of observations, tending to account for the prevalence of persecution in the

the Christian world; and he then considers how far Mr. Milner is justified in maintaining, that persecution was not a tenet of the Roman catholic religion. For this purpose, he refers us to the decrees and acts of her councils, to the bulls and declarations of her popes, to the establishment of tribunals, and the assertions of writers *with her* of the highest authority; and by these tests he evinces the futility of this pretence. Indeed it is hardly conceivable that such a position should be seriously defended by any person, who is acquainted with either the principles or the practice of the church of Rome. 'This is a case (says the author) in which a general appeal to the notoriety of history might be made with confidence, and thought sufficient.' The decrees of the 4th council of Lateran against heretics, and the acts of the council of Constance in the case of John Huss, and that of Jerome of Prague, exhibiting a most detestable union of perfidy with cruelty; and the massacre of the Hugonots at Paris on St. Bartholomew's day and at the same time all over France, in which 40,000 persons are supposed to have perished, approved by pope Gregory XIII. and celebrated by public thanksgivings; render it needless to seek for other evidence.

'But the inquisition comprises in itself all the horrors of religious persecution under their most dreadful and inhuman form, and was instituted by the popes for the express purpose of exterminating heresy: a tribunal, which, from its excessive and refined cruelty, became proverbial..'—'The dreadful executions, commanded by this tribunal, were exhibited with all the affectation of piety and ostentation of terror; and were called *Acts of Faith*. What must have been the faith of those Christians who could inflict such punishments, and preside at such executions!'

It is an unquestionable fact, that the church employed the magistrates of different countries to inflict the most cruel punishments; and that war itself, one of the most dreadful scourges of mankind, more especially when religion is the real or ostensible cause of it, was excited in order to punish whole provinces and countries. Of this kind was the war against the Valdenses or Albigenses under Simon de Montfort, in which a million of men are said to have been sacrificed. Mr. M. (says our author) in some publication chuses to call these the *infamous Albigenses*.

'The idea (Dr. S. observes) of establishing absolute uniformity of religious opinion in any one country, and still more in different countries, is romantic and impracticable: to attempt producing it by force, unreasonable and wicked. Such an uniformity may be thought in the abstract a desirable thing; but whoever knows human nature, must know, that it cannot in fact ever be obtained.'

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The fifth letter contains a very clear but concise account of the rise and progress of the reformation; and the author here takes occasion to refute the mis-statements of Mr. Milner in a variety of instances. Of his History of Winchester, he says that,

'*Before the Reformation*, it tends to countenance all the legends, to recommend all the institutions, and to support all the pretensions of the Roman church, while it stood alone and unopposed in this kingdom; and *after this period*, it takes the form of an apology for that, and a satire on the reformed church established here by law, carrying on a constant comparison, which always tends to the advantage of the one, and the disadvantage of the other. To most of the persons concerned in any transactions, or placed in any situations which regard religion, it is surprising how faithfully he dispenses commendation and censure in exact proportion as they approach nearer to his standard of perfection, the Roman faith, or recede farther from it.'

After having deplored the fate of Fisher and More, who were sacrificed to the passions of their tyrannical and cruel master,—and for the crime of maintaining the supremacy of the pope, which a few years before he himself and all his people were ready to maintain,—Dr. Sturges touches on the character of those bishops who suffered under Queen Mary for favouring the reformation; and whom he represents as men of distinguished integrity and virtue. He dwells particularly on that of Cranmer.

'His temper (says Dr. S.) was better fitted for literature and study, than for the collisions of politics and the faction of courts. Placed however in a post of eminence, being fully impressed with the invalidity of all the papal pretensions and with the abuses of the Roman church, knowing also the discordance of many of its doctrines with sound reason and true Christianity, he had uniformly forwarded all the measures tending to promote the reformation And though its advance was continually checked by Henry's prejudices and caprice, yet in all these changes so fatal to many of his subjects, Cranmer's virtues were respected, and the king's protection was never withdrawn from him. The archbishop was sincere in his religious opinions, and wished to propagate them without force. He was therefore always an adviser of gradual changes, and averse from those which were sudden and violent. But he was subject to an imperious master; and amidst the conflict of contending parties it was difficult to recommend moderation with success, or to escape himself with impunity. During the reign of Edward, the reformation advanced with a more uniform and steady pace. On the accession of Mary, the share he had in her mother's divorce, and the eminent part he bore in the separation which took place with the see of Rome, naturally pointed him out as the principal object of her bigotry and revenge. As such he was treated; for being destined to the most cruel death, he was, with a refinement in cruelty, induced by persuasion and terror to retract his opinions, not in order that his life might

might be spared, but that infamy might be added to his death. He amply atoned, however, for this moment of weakness by himself condemning it, and by supporting with undaunted constancy the torments under which he expired. Whoever well considers himself, and what his own feelings would be in such a dreadful situation, will not be disposed to judge too rigorously of men exposed to the severest trials that human nature can endure.'

In connection with that conspiracy which is called the Gunpowder Treason, and the annual commemoration of it, Dr. S. introduces the following note in Letter VI., in which he discovers a very laudable liberality:

'It is much to be wished, that the religious commemoration of some political events, highly important to this country, had been originally limited to a certain number of years. Though our ancestors, at or near the times when they happened, felt deeply interested about them, the feelings of posterity by degrees abate, and grow too languid for those expressions of thankfulness or humiliation, which such occasions, when recent, suggested. The apparent magnitude of objects becomes contracted in proportion to the distance we recede from them, and at length is evanescent. But, independently of this reason arising from our nature, it is surely improper, after having given toleration to the catholics, treating them no longer as enemies, but embracing them as friends, to continue a religious service, which tends to perpetuate antient animosity.'

There are other fasts and feasts in our calendar which might for the same reason be expunged; since the continued observance of them is, to say the least, of doubtful utility.

The state of the reformed religion during the reigns of Charles II. and James II. and the danger to which it was exposed, are here well delineated: but this is a period of British history which is familiar to every reader. After having cited a passage from Mr. M.'s book, in which he declared that James "endeavoured to enforce his famous declaration of liberty of conscience, and lost the crown for himself and the house of Stewart by the attempt;" adding, "to *fall in such a cause was worthy of a king;*" Dr. Sturges says:—'Had Mr. M. no apprehension, when he wrote this, of being prosecuted by the Attorney-General for a libel on the constitution? I do not wish him the inconvenient consequences of such a prosecution, &c.' 'Does Mr. M. see, to what consequences his high declaration in favour of James leads? If James was *unjustly* deprived of his crown, what becomes of the title of the succeeding princes William and Mary, and Anne; of the House of Hanover, and of his present Majesty?'

Dr. S.'s vindication of Hoadly, from the aspersions of Mr. Milner, must be highly satisfactory to those who venerate the memory of that excellent prelate.—After some reflections in his

his last letter, on the declining state of popery, and the situation of the catholics in this country, the author advises them to avoid whatsoever would tend to produce animosity and suspicion; and we must do them the justice of acknowleging that their general conduct has in this respect been irreproachable and meritorious.—Dr. Sturges closes with a general apology for expressing his opinion in strong terms respecting particular persons and measures, in the course of this work: but there are few writers on controversial subjects, who have had less occasion for such an apology.

Revs.

P. S. A second edition of this work, corrected and enlarged, *in octavo*, has just appeared. We shall take farther notice of it.

ART. VI. *Practical Philosophy of Social Life; or, The Art of Conversing with Men*: after the German of Baron Knigge. By P. Will, Minister of the Reformed German Congregation in the Savoy. Crown 8vo. 2 Vols. 10s. Boards. Cadell jun. and Davies. 1799.

BARON KNIGGE was confessedly a man of talents, but his restless mind precipitated him into numberless difficulties. The editor of this work insinuates that his misfortunes were principally owing to unmerited persecution: we willingly believe it: but we remember to have heard it asserted by impartial men abroad, that Knigge frequently acted with very little circumspection. This discussion, however, is foreign to our purpose. From what we know of the Baron's life, we are convinced that he was well acquainted with, and an attentive observer of, all descriptions of men; and that, being placed in a great variety of situations, he became qualified, chiefly by his own errors, to point out to others the most judicious conduct to be pursued in the different relations of society. All his writings are said to abound with such observations, as only a man of multifarious experience could make; and the publication before us affords new proofs of his intimate knowlege of the human heart. Considering it as a literary composition, however, we cannot join in the exaggerated praise which the editor bestows on it. We possess similar works both of antient and modern writers; most of whom have delivered their precepts in short pithy sentences, rather than in verbose sermon-like admonitions,—for reasons which are sufficiently obvious. The Eastern sages, Solomon, Confucius, &c. have been successful in this species of writing, beyond competition. The *aurea dicta* ascribed to *Pythagoras*, also, with the Enchiridion of *Epictetus*, and the similar work

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of *Antoninus*, stand as yet unrivalled. They somewhat differ indeed from the present performance, which professes to inculcate chiefly maxims of prudence: but these latter are comprehended in the precepts of moral rectitude and general benevolence, so materially as almost to supersede the former. It is, however, far from our intention to undervalue this work, any more than others of the same description: we only think that the proposed end of the author might have been better answered, if he had adopted the sententious manner of the above moralists. Such as it is, we do not hesitate to recommend it as an useful book to all classes of readers.

We shall select a few extracts from the most striking passages:

'Above all things, let us never forget that people want to be amused and entertained; that even the most instructive conversation at last becomes irksome to many if it be not seasoned by occasional sallies of wit and good humour; further, that nothing in the world appears to the generality wittier, wiser, and more pleasant, than what is said to their praise and flatters their vanity; but that it also is beneath the dignity of a rational man to act the mean part of a jester, and unworthy of an honest man to flatter meanly. There is a certain medium which I wish to recommend to you. Every man has at least *one* good quality which we may praise without degrading ourselves; and an encomium of that sort, uttered by a man of understanding and judgment, may become an impulse to strive at greater perfection. This hint will be sufficient for those that are inclined to understand me.

'Display as much as you can an unruffled and serene countenance. Nothing is more charming and amiable than a certain jovial and cheerful disposition, which emanates from the source of a guiltless heart, that is not agitated by the tempests of warring and violent passions. A person that constantly hunts after witticisms, and shews that he has *studied* to amuse the company, will please only for a short time and interest but a few; his society will not be courted by those whose hearts pant after better conversation, and whose minds wish for *Socratic* entertainment.' (Vol i. p. 24.)

'It is easy and pleasant to converse with *cheerful* and *lively* people who are animated with *real* good humour; I say they must be animated with *real* good humour; their cheerfulness must flow from the heart, must not consist in idle jesting, nor in hunting after witticisms. A man who can laugh from the bottom of his heart, and abandon himself to the ebullitions of jocundity, cannot be thoroughly bad. Malice and cunning render us serious, pensive and close; but a man who can laugh heartily is not dangerous. From this, however, we must not infer that every person who is not of a cheerful temper is bent on mischief.' (Ibid. p. 138.)

'The life of man is interspersed with numberless troubles. Even those that seem to be the favourites of fortune have frequently to struggle with secret sufferings, no matter whether they be real

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or imaginary, unmerited or self-created. Very few wives have sufficient spirits patiently to bear misfortunes, to give good advice in time of need, and to assist their husbands in bearing the burdens that must be borne. Most of them add to the troubles of their consorts by complaining unseasonably, by talking incessantly of the state in which matters might be, were the circumstances different from what they are, or even sometimes by ill-timed and unjust reproaches. If therefore it be anywise possible to conceal trifling misfortunes from your wife (adverse incidents of an important nature very seldom admit of it) rather lock up your uneasiness in your heart! Besides it is no consolation to a sensible man to make the object of his tenderness a sharer in his sorrows; and who would not conceal his grief and expose himself singly to the storms of adversity, if the disclosure of his distress be not only useless, but renders his burden more onerous? But should providence involve you in great distress, or afflict you with pungent pains which admit of no concealment; should the iron rod of unrelenting fate or powerful enemies persecute you, Oh! then summon your whole firmness, and endeavour to sweeten the bitterness of the cup of misery which the faithful partner of your life must empty with you! Watch over your humour, lest you should add to the affliction of the innocent! Retire to your own apartment when your heart grows too heavy, and there ease your mind by prayer and giving vent to your tears.' (Ibid. p. 224)

'Benefactions which we receive render us very partial to our benefactors, and operate like bribes, which alone appears to be a sufficient ground to wish, that they might be totally banished from friendship. I would therefore advise you to be extremely nice with regard to benefactions bestowed on a friend, or received from him. It will be preferable on such occasions, particularly when pecuniary assistance is in the case, rather to apply to strangers than to a friend. Abuse not the obliging disposition of your powerful friends by recommending the affairs of strangers. There are however means by which we can render a generous man, who is inclined to do good, attentive to such subjects as are deserving of his assistance. Marshal Keith was requested by a deserving officer to recommend him to Frederick II. King of Prussia. He returned no answer, but gave him on his setting out for Potsdam, a little bag of pease which he was to deliver to the King without a letter. Frederick was sensible that his friend would not have given such a commission to a man of the common class, and received the bearer into his service. More delicate and refined souls generally have a peculiarly secret language which is understood only by themselves.' (Vol. ii. p. 19.)

The original work being more immediately calculated for Germany, the editor has endeavoured, by omitting and adding, (the additions are from Bahr, Zolikofer, Rinhard, Zimmermann, and Fessler,) to adapt it to the taste of this country; and we have no doubt that his translation is much improved. Hull.r

ART. VII. *An Inquiry into the Principles of National Order;* with Reflections on the present State of the Christian World, the probable Causes of War, and the best Means of promoting and securing the future Peace of Europe. To which are prefixed, *Two Tracts* written by Edward Earl of Clarendon on the Subject of War and Peace. By William Gisborne, D. D. 8vo. pp. 211. 4s. Boards. Allen. 1798.

THE great variety of political institutions which have at every period existed in the world,—the discordance of the opinions entertained by the ablest men on the subject of National Polity,—and the different and frequently opposite means which have been used by governments, to ensure the peace and good order of their respective states,—all prove that the *Principles of* NATIONAL ORDER are involved in great obscurity. At any time, then, he who should successfully inquire into this abstruse subject, elicit those principles from the darkness which surrounds them, and exhibit them with truth and perspicuity to the public, would deserve to be ranked among the benefactors of mankind: but, at a time like the present, when Europe and the world lie panting and exhausted in a war marked by characters of peculiar horror, and induced by differences of opinion respecting these very Principles, the benefits of such an inquiry, if attended even with partial success, would be incalculable. The reader, therefore, who takes up Dr. Gisborne's tract, will, as we did, sit down with great avidity to peruse it. He will prepare himself for a profound investigation of the nature and principles of society; he will expect a theory of the human passions; he will hope to see those important lessons of experience, which history offers to us in the errors and the excellencies of particular institutions, explained and compared with that theory and those principles; and from the whole he will desire to see a logical and philosophical mind deduce, as necessary inferences, the TRUE *Principles of National Order.* These expectations, however, will certainly be disappointed in the present case, because Dr. Gisborne takes a shorter road. Instead of a philosophical investigation, he presents to us a religious discourse; and instead of ascertaining what are the principles by which mankind, such as they are and such as they have always been, may be preserved in peace and good order, he devotes himself to prove that order and peace will be attained when all men shall become Christians, and all Christians saints! For our part, who see but too much truth in the old classic maxim οι πλεονες κακοι, "the majority are wicked," and have too much reason for fearing that they will ever be so, we cannot believe that great good will result from

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enforcing and illustrating this position laid down by Dr. Gisborne. Those, however, who are more sanguine than ourselves on this subject, may perhaps derive more pleasure than we have experienced, in struggling through the long * periods of which this Inquiry consists. For those who have less hope of the universal sanctity of mankind, and little curiosity to calculate the changes which would result from it in the political situation of the world, the following extract may be sufficient: it gives a fair summary of the contents of the work:

'What are the grounds on which the calamities of war and all the other evils mankind can bring upon themselves as individuals, societies, or nations, may be made to cease, be removed, and their return prevented? and what are also the grounds on which the state of peace may be promoted and preserved, and with it all the happiness of human life, and above all of that in which the happiness of the human race is intended to be consummated for ever? Certainly no other than an universal appeal to the sacred scriptures or word of GOD, who is the source of all order, salvation, righteousness, and peace, and of all true prosperity and happiness to mankind; for HIS alone is the supreme object to which every one must resort for himself, and in concurrence with all others; it being in him that all the nations of the earth shall be united as to one and the same universal head, lawgiver, high-priest, lord, and king; and being so, be equally blessed of him.—His will, as most clearly made known, is the ground on which this union of all to him and to each other shall take place, be made, continued, and increased for ever. According to his word, all the ends of the earth may look unto him and be saved; ceasing to commit the evil he has described and forbidden, and learning the good he has required, so as to acknowlege him by the obedience of the life he has given; and then all the effects he has promised of righteousness and peace will flow in the course he has ordained for the order and harmony of the universe.

'Thus the Creator himself being the head of all authority, all human laws and government have their sole sanction by their agreement with his own, and his being so plain that all who will obey them shall know what is required, they who truly turn unto him according to his will, shall be delivered from the evils which otherwise would have ensued as the consequences of their conduct, and they shall be saved from offending against the order of the domestic societies of which they are members, of the countries of which they are subjects, and of the world of which they are inhabitants.

'In the case between different nations, it is his will that each should possess their several subdivisions of the earth in security and peace. In the case of all the different ranks of society his will is the same; kings, ministers, magistrates, masters, and parents, subjects, servants, and children; all who govern, and all who are subject to authority,

* Some of the periods are protracted, with the most curious perplexity, through nine pages!

are equally within the laws of his divine order, and equally within the design of his protection in their persons, names, offices, and in all the rights which are so described and provided for in his word, that none can be injured in the least without offending against his will. Such are the principles of national, social, and domestic order; and such are the true grounds of a general concurrence in promoting and securing the future peace not only of Europe but of all the nations of the earth.'

From this extract, the reader will perceive that we have not dealt unfairly with Dr. Gisborne, in representing him as substituting faith for experience, and religion for philosophy, in his researches for the principles of National Order. Far be it from us to derogate from the merit of revelation, in tending to promote public order as well as private morality and happiness. No doubt, the doctrines of the gospel inculcate, and, *as far as they are obeyed*, give efficacy to, the Principles of National Order: but, after an experience of eighteen centuries,—during which time the gospel has been professed and preached in Europe, and still the miseries of War, Rebellion, and Civil Discord, have been as prevalent as at any other period of the world,—we may surely be allowed to doubt whether the influence of the gospel on the great mass of mankind, (and the saving efficacy of which, the great promulgator of it has declared, would operate but on the FEW,) can alone be regarded as the great source of National Order. Christian Europe may pride herself on the purity and the excellence of her creed and professions:—but, looking to her practice, Africa, Asia, and America behold her covered with crimes, and besmeared with blood.

In this tract, the reader will find some odd positions; and among them this very singular one:—'that the very principle of electing the head of a state leads to the denial of the supreme Head of the universe.' It would be idle to waste time in disproving this dogma. For the wisest reasons, our ancestors preferred an hereditary to an elective monarchy; and that the language and doctrines of the scriptures are best accommodated to kingly government is true: but it would be nevertheless at once absurd and false to assert that Christianity could not exist under popular and elective rulers. Facts contradict the position.

Wall.

ART. VIII. *Fragmenta Novi Testamenti, e Versione Egyptiacâ Dialecti Thebaidicæ, Sahidicæ, seu superioris Egypti. Oxonii, e Typographeo Clarendoniano*, 1799. Large Folio, about 500 Pages. Price 2l. 2s.

AN argument to prove the extent of modern erudition may be drawn from the elaborate researches which, from time to time, appear on subjects seemingly of small importance. We have seen all the literary stores of Europe searched to fix the meaning of a single passage; volumes written to settle the age of a manuscript; and every library, from Moscow to Madrid, from the Vatican to the Bodleian, ransacked to ascertain the genuineness of a single verse. The work before us is an instance of this extensive and laborious spirit of inquiry. A translation of some parts of the New Testament, in the rude idiom of the obscurest part of Egypt, is discovered: it immediately becomes an object of literary curiosity; ingenuity and learning are exerted to investigate its age, its beauties, its defects, and its peculiarities; and a distinguished university sends it into the world at a considerable expence, with every recommendation which it can receive from the exertions of a printer, or the skill and learning of an editor.

To the biblical scholar, this publication certainly is of value. The respect, which all Christians entertain for the sacred writings, necessarily creates an anxiety to have the text of them edited in the most perfect manner. Much has been done towards this end by Mill, Bengel, Wetstein, and Griesbach: but much remains to be effected. Whatever has a tendency to render the text more perfect is of importance; and those who contribute towards it are intitled to the thanks of all to whom the sacred writings are dear. To this tribute of gratitude, the University of Oxford has lately intitled herself by her splendid publication of the *Codex Alexandrinus*; and she establishes a farther claim on our gratitude by the present publication.

The principal article in the volume is the Sahidic version of the New Testament.

The part of Egypt, which extends from Cairo upwards to Assorian, was called the Thebaidic, Sahidic, or Higher Egypt: that, which extends downwards from Cairo to the Delta, was called the Lower or Memphitic Egypt. Both were among the earliest conquests of the Saracens, and both received the language of the conquerors. While the language of the country was in use, it had two dialects; the Sahidic, or that of the Upper Egypt; and the Coptic, or that of the Lower Egypt. After the conquest by the Saracens, the antient language so far continued to be that of religion, that it was used

in the divine service; and in the country of the Copts, the gospel, according to Niebuhr, is even now read in Coptic: but he mentions that this tongue is not understood even by the priests, and that the service is afterward read in the Arabic, the present language of Egypt. Dr. Woide satisfactorily proves that complete translations both of the Old and New Testament were made in the Coptic, and in the Sahidic dialect. A publication of them has been long desired by the learned; and with all the fragments known to exist of the Sahidic version of the New Testament we are now favoured.

By the editor's preface, we find that Dr. Woide, to whom we are indebted for these fragments, began his Coptic studies at Leyden, and was assisted in them by Scholtz, the editor of La Croze's Coptic Lexicon. Dr. Woide returned his obligations to this gentleman, by the services which he rendered to him in that publication. He superintended the impression of the abridgment of it which was published at Oxford, and there applied himself to the study of the Sahidic dialect. In 1778, he published the celebrated Coptic and Sahidic Grammar of Scholtz, under the following title: "CHRIS. SCHOLTZ *Grammatica Egypti utriusque dialecti, quam breviavit, illustravit, edidit* C. G. WOIDE *." In the same year, he announced the present work in these words: "*Sumptibus et typis inclytæ universitatis Oxoniensis, edentur fragmenta Novi Testamenti juxta interpretationem dialecti superioris Egypti, quæ Thebaica seu Sahidica appellatur, e MSS. Oxoniensibus descripta, quæ Latine reddet, et simul etiam de antiquitate et variis Lectionibus hujus interpretationis disseret, Carolus Godofredus Woide.*" He lived to continue the work so far as to print the fragments of St. Luke's Gospel, and to prepare for the press the manuscript of the fragments of St. John's Gospel: but he died in May 1780. After his decease, the delegates of the Clarendon Press entrusted the completion of the work to Dr. Ford, and under his care it now makes its appearance.

Dr. Ford introduces the volume by a preface, which contains a clear account of the undertaking: he then gives a list of the corrections which he thinks should be made in the three Gospels edited by Woide; then follow the various readings observed by himself; he next produces some corrections of the Latin version of the parts translated by Dr. Woide and himself; and he concludes with succinct annotations. It evidently appears, and Dr. Ford himself admits, that he had but a slight knowlege either of the Coptic or Sahidic dialects, when he engaged in the work: but we are not the less obliged to him

* See Rev. vol. lx. p. 1.

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for having undertaken it.—He subjoins to the preface several fac-simile engravings of the Sahidic manuscripts.

After the preface, we have an elaborate dissertation by Dr. Woide: which is divided into Three Sections; the first subdivided into three chapters. Chap. I. treats of the Coptic version of the Old Testament; II. of the Sahidic version of the Old Testament; III. of the original texts from which those versions were made. The Doctor is of opinion that both the versions were made from the Greek; they express the phrases of the version of the Septuagint; and most of the additions, omissions, and transpositions, which distinguish the Septuagint from the Hebrew, are discoverable in both the Coptic and the Sahidic version.—The Second Section is also divided into the same number of chapters; the first treats of the Coptic version of the New Testament and Wilkins's edition of it; II. of the Sahidic version of the New Testament; III. of the antiquity of the versions of the Old and New Testament in both dialects.—In the Third Section, the Doctor gives an account of the versions, in both dialects, of the Apocryphal Books of the Old and New Testament. The fragments, and a Latin version of them, then follow: but we are sorry to see so copious a list of errata. The work concludes with Dr. Bentley's collation of the Vatican manuscript.

From an attentive perusal of the observations of Dr. Woide, and his learned successor in the work, we draw four conclusions. 1st, That the Coptic and Sahidic are distinct and independent versions: 2dly, That the Coptic inclines more to the Alexandrian or western edition than the Sahidic: 3dly, That no remarkable coincidence is to be found between the Coptic or Sahidic version and the Vulgate, and that we have no reason for suspecting the former to have been altered, or made to conform to the latter: 4thly, That the age of the Sahidic version is not yet ascertained. Dr. Woide supposes that it was made in the second century, and he supports his opinion by three arguments. His first argument applies to the Egyptian versions in general. St. Anthony, a native of Egypt in the middle of the third century, and the founder of the monastic state, is said by St. Athanasius, the writer of his life, to have been wholly ignorant of the Greek language, but to have constantly read the scripture. An Egyptian version, therefore, existed in his time: but the proof goes no farther, and we have no reason for supposing that any of the versions now known to us, in either of the dialects, was the very version read by St. Anthony. This argument, therefore, at most, is a *posse ad esse*.—The Doctor's second argument rises from a Sahidic manuscript, which is probably of the second century,

and which contains various passages both of the Old and New Testament, coinciding with some of the fragments of the Sahidic versions.—His third argument is a similar deduction from an apparent coincidence of some passages in the fragments, with a manuscript containing two books of the fabrication of the Gnostics, and evidently written in the second century.—These arguments have their weight, but they are not conclusive.—Looking for the various readings which are thought to be of most consequence, the following observations have occurred to us. The story of the adulteress, John viii. 1—12. is not among the fragments: in the Acts of the Apostles, ch. xx. 28. the Sahidic version coincides with those Greek manuscripts which have κυριου, not θεου: in 1 Tim. ch. iii. 16. they coincide with those which read ο instead of Οεος; and the 1 John ch. v. has the sixth and eighth verses: but the seventh, which contains the testimony of the three heavenly witnesses, is absent.

The present is certainly a valuable addition to the copious treasures of biblical learning which we owe to the exertions of modern industry. We acknowlege our obligations both to Dr. Woide and to Dr. Ford, his respectable successor; and we would not withhold from the University of Oxford the praise which is justly due to her types and her paper: but, being unfortunately of that numerous tribe of writers to whom money is a very serious thing, we cannot help observing that, at one-fourth of the price, the same work might have been printed in a manner equally acceptable to men of learning, and to every other person, except the mere collector of books of price. But.

ART. IX. *Miscellaneous Sketches;* or, Hints for Essays. By Arthur Browne, Esq. Fellow of Trinity College, Dublin. Crown 8vo. 2 Vols. 7s. Boards. Robinsons. 1798.

IN a work of this nature, in which an author commits his thoughts to paper as they arise in his mind, without much previous reflection or studied arrangement, it is not surprizing that we should find room for criticism. We should be unjust, however, if we did not say, on the present occasion, that there is also room for approbation. Mr. Browne appears to possess considerable knowlege, and great vivacity: but his knowlege is not always accurate and well digested, and his vivacity sometimes degenerates into flippancy, and a fondness for invective. In this censure, we allude particularly to the essay on the character of Dr. Johnson: in which, although there be much truth in the author's observations, he is too sedulously employed in depreciating solid merit and uncommon talents.

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The vindication of our Universities against Gibbon, Smith, and Knox, is just, as far as it goes: but we cannot help wishing that the author had taken a more comprehensive view of the subject. The same observation will apply to his strictures on the style of Mr. Gibbon.—In the essay on the Distinction between Fancy and Imagination, we are apprehensive that Mr. B. instead of being ingenious and refined, is intricate and perplexed. He ascribes to Fancy a creative power; whereas Imagination, he says, is employed only in discovering similitudes and relations not obvious, among things existing. In analyzing the human mind, we believe that philosophers have generally considered fantasy, or imagination, as the receptacle of the impressions made by external objects on our organs of sense; these impressions are the materials from which our ideas are formed by abstraction and combination, which are unquestionably operations of the intellect: but a facility in making new and rapid associations of ideas, and presenting bright and glowing images to the mind, is said to be the peculiar boast of a strong and vigorous imagination. Consequently, that term, according to its usual acceptation, comprehends not only a recipient and passive, but a creative and active power; of which, we conceive, what is generally called fancy is only a modification.—Combinations of ideas, if uncommon, and made with vivacity and acuteness, form something very like what is termed Wit: to which, Humour is nearly allied. The basis of both is a new and uncommon association of ideas: but the former astonishes and delights by the quickness with which it discovers, and the readiness with which it applies, resemblances or discordancies which escape a vulgar eye: the latter may require equal acuteness, although the same degree of vivacity may not be necessary; and no small part of its excellence may consist in a certain peculiarity of manner, which, though deviating from the common mode of thinking, must never lose sight of good sense, nor transgress the bounds of decency. In this sketch of our sentiments on the powers of the imagination, we presume not to say that our definitions are complete: but we hope that we have advanced only what is plain and intelligible; which, perhaps, in discussions of this sort, is not trifling merit.

The author's brief reflections on the licentiousness of the press, or rather of the news-papers, merit notice:

'What do the common people now read—newspapers; and what do newspapers contain—false news, false principles, false morals, endeavoured to be impressed on the public by contending parties, without the least regard to truth, to virtue, or public utility; and who are the compilers of these vehicles of instruction, (the only lessons learnt by

by the mass of the vulgar) often the lowest, and vilest, and most ignorant of mankind. Socrates, Plato, and Aristotle taught the Athenian people. The people of London are taught by the compilers of newspapers, the engines of the mob or of the court.'

The essay on the site of the valley of Tempe is classical and entertaining; and the dialogue on the Genius of Ireland exhibits a pleasing, and (we believe) a just picture of the character of the inhabitants.—On Conjugal Felicity, it is not easy to say any thing new: but the sentiments of Mr. B. on that subject do honour both to his head and heart. We shall make an extract from this essay, which we believe will be read with pleasure:

'Such are some of the ingredients of happiness in marriage which seem to me to have been either disregarded or less noticed than they ought to be; but undoubtedly the two principal are still to be mentioned, and have often been the topic of the essayist, I mean good temper and religious education. If a man were obliged to choose between good temper and good sense, I have no doubt that more happiness would accompany the former; it is very true that the latter is a great aid to the former and means of it, and that good understanding may correct even natural bad humour: but if a sensible woman should be froward and peevish, what talents, what abilities could compensate to the wearied husband for the frowns which meet his return from the labours of the day, the clouds which brood over the hours properly devoted to rest and recreation?

'Without religious principle, permanent happiness evidently cannot be expected: the sacred vow of marriage will not be properly respected, the approach of sickness or loss of beauty will break the feeble bonds not formed by christianity, the parental care will be slightly extended to a neglected offspring, and the parental example will complete their ruining.

'Among slighter causes, the fashionable dissipations of the day contribute their part to infelicity; late hours, broken rest, fatiguing though frivolous amusements, hot rooms, unwholesome air, and decoctions of noxious herbs *, to produce unnatural hysteric spirits, destroy the health and generate the spleen; and from their abundant offspring of nervous disorders spring whim, caprice, and acerbity, while overburdening expence produces mutual reproach and perpetual dissatisfaction.

'Did the fair who in very early life shew an immoderate passion for expence, or who forgetting the softness of their sex, though they preserve their virtue, can scarcely be said to preserve their modesty †,

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'* Perhaps excess in wine has not been more pernicious to the one sex, than in tea to the other—a pernicious sedative, which in like manner produces temporary spirits, and permanent dejection.'

'† The body may be unsullied, nay the mind virtuous, and yet the delicate tints of modesty totally effaced, its exquisite feeling totally blunted.'

(while

(while they are able with unblushing cheek to stare down the passenger who gazes at their beauty,) know how many thousands have been deterred from marriage by these very circumstances, and how often the ends they court are defeated by the means, what an alteration of manners might it produce; from such conduct it was at Rome that the aversion to marriage encreased to such a degree *, that all the power of the legislature was forced to interfere by reward and punishment both, to prevent the whole nation being extinct or illegitimate.'

We were much pleased with the essay in which the author considers the comparative authenticity of Tacitus and Suetonius, illustrated by the question, "Whether Nero was the author of the memorable conflagration at Rome?"—With the story of Amyntor and Zelida, also, contained in the paper on Sensibility, we were greatly interested, and we think it impossible to peruse it without strong emotions of tenderness and regret. The writer appears in the person of Amyntor to be giving the history of his own irreparable misfortune, and he relates it with irresistible touches of natural and genuine feeling. In the following passage, he draws a beautiful portrait: if the resemblance was striking, who can wonder that his grief should be immoderate at the loss which he sustained?

'The lady here alluded to was possessed of the most uncommon virtues;—with a soul the most elevated and refined, was combined the most angelic softness; to a temper perpetually serene and unruffled, was joined the strongest understanding and the most affectionate heart, and therefore though no one ever saw her out of humour, it proceeded not from apathy but intrinsic goodness; with the innocence and the playfulness of a girl, was united a conscious dignity which checked all improper freedom; her acquaintance with books was considerable, and her observation of human nature acute, yet an expression of ill nature or scandal never was known to proceed from her lips; she had all the perfections of her sex, without any of that fretfulness, that folly, that bitterness, that vanity which too often alloy them, and the whole was set off by a fine person and a most interesting countenance, yet her modesty prevented these excellencies from being much known except to the little circle immediately around her, and death before the age of twenty-three extinguished her virtues which the world would at length have known and must have admired. But what avail these effusions, save to gratify the internal feelings of the writer, and to indulge him in doing that justice which he thinks due to her memory as she did not live to make *herself* known, and asks the tongue of another while she is dumb in death; to the reader they must be uninteresting, or appear like most other pictures of human excellence, similar to those general descriptions of landscape, which though very

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' * Plurimi Romanorum, dici non potest, quantum ab nuptiis abhorruerint. Causæ hujus rei variæ; luxuria matronarum, &c. &c.

' The ladies will easily get this translated.'

clear

clear in the mind of the describer, convey no specific notion to his auditor; he therefore must be contented with the pleasing though melancholy self-consciousness of having possessed one unlike to any other mortal, in the delightful phrenzy of almost imagining she was some angel who had assumed an human form, and with exclaiming in the beautiful language which he took from the Leasowes, to inscribe on her tomb,

Heu
Quanto minus est,
cum aliis versari
Quam tui meminisse!'

The Second Volume opens with a very flattering description of America before the late revolution.—We shall only observe that the affection which the author shews throughout for America, the number of years which he passed in that country in the early and happiest period of his life, and the unmixed pleasures which he there enjoyed, account in no inconsiderable degree for the bitterness and injustice with which he treats the character and opinions of Dr. Johnson; who declared, with an illiberality that is not to be excused, "that he loved all mankind, except *an American.*"

This paper is succeeded by what the author calls a *Medley*; consisting of thoughts on a variety of subjects, the greater part of which are crude and indigested.—Next follows a short essay on Religion, which is replete with good observations, though expressed in language somewhat enthusiastic. We select the following passage; and we heartily wish that the advice which it offers may obtain serious attention:

'Surely in point of example and exertion to reward virtue and punish evil, the higher orders are also blameable. Were I endued with sufficient power, I would undertake in a few months to do more to oppose vice by mere negation of preferment, than all the positive laws in the world could effect. Were it known that no man had any chance of rising at court, or in his profession, even though that profession were the army, who had fought a duel or committed adultery, it would have more effect in lessening the number of those offences than a thousand laws. It is in vain for the state to talk of virtue * while the vicious are rewarded.'

'* Even in their mode of spending Sunday, what an example do our gentry set, and how are their children regulated? I am neither a Methodist nor a Presbyterian, yet I remember with respect a Sunday evening in America. The children were not restrained from walking or exercise, but the evening always concluded with saying the catechism and reading the Bible; their elders were contented to refrain from visiting that evening, and to amuse themselves by reading and rational conversation.'

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In the essay on German Literature, Mr. Browne's encomiums on the writers of that nation appear to us to be rather extravagant; and we know not whether he has not copied from them somewhat of that bloated magnificence of expression for which they are so famous. The remaining part of the volume is chiefly filled with the principles of tactics from Guibert, occasioned by the gentlemen of the University of Dublin having formed themselves into a corps on the arrival of the French fleet in Bantry-Bay; with some small poems in English, and Latin, of no distinguished merit. The Letter, with which the author concludes his work, shews an intimate acquaintance with the different systems of antient and modern philosophy, and contains several useful practical observations.

From the extracts which we have made, a judgment may be formed of this author's style. If it be expected that we should give our opinion, we are sorry to observe that, though it is generally forcible and impressive, it is often defective in elegance, harmony, and perspicuity. It was with regret, also, that we sometimes remarked an air of arrogance which is ever displeasing: though on some occasions the writer expresses himself with becoming modesty. There is praise, however, of higher value than that which belongs to correct language, to refined taste, or even to humility of temper, to which Mr. B. can put in an undeniable claim; the praise of encouraging morality, and of enforcing the cause and promoting the interests of genuine Christianity. His pages breathe an ardent love of virtue, evidence a truly devotional spirit, and are happily calculated to inspire generous, upright, and disinterested sentiments.

ART. X. *Family Sermons.* By the Rev. E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 8vo. 3 Vols. 18s. Boards. Rivingtons. 1798, 1799.

PREPOSSESSED by the title of this work, we commenced our perusal of it with the flattering expectation of finding what has indeed been long wanted; viz. A set of Sermons particularly calculated for the use of Families; or such as are proper for Parents and Masters to read on Sunday evenings to their children and servants. It is astonishing that, amid the torrent of sermons continually issuing from the press, there should scarcely be found any which answer this description; but our Clergy do not sufficiently consider that compositions calculated for the pulpit are not always adapted to the purposes above specified. In our opinion, Family Sermons ought to

be short, plain, pious, and practical. They should not tire by length, nor perplex by profundity. The plain truths of the Christian religion, the social and personal virtues, should be their subjects; and these should be treated with a view to practical application rather than to learned explanation.

Our modern sermons are considerably shorter than those of the last age, but they are still too long for domestic use. Children and servants are soon tired of listening to admonitions; and when languor prevails, the mind ceases to be in a proper state to receive instruction. Above all things, therefore, he who composes Family Sermons should avoid prolixity and dry argumentation. He should endeavour to put himself in the situation of a sensible and well-disposed Master of a Family, who wishes to embrace the opportunity afforded on the Sunday evening, of inculcating on those under his care and authority the lessons of religion and virtue. Such a man, in making such an attempt, would select no subject of controversy, would discover no desire of display, but would strive with all brevity affectionately and piously to address their plain understandings, consciences, and feelings.

It does not appear that Mr. Whitaker entertains exactly this idea of a Family Sermon. Several of his subjects, however proper for public discussion, are not best suited for the domestic lecture; and there is one sermon, *On Adultery*, which most masters of families would deem it indelicate to read to their wives and daughters. If, however, we have occasionally met with subjects which we should have excluded from volumes bearing the title which Mr. W. has affixed, we must do him the justice of saying that most of them are well chosen and ably treated; and we must not omit to add that his practical improvements of such as are abstruse are very serious, and adapted to persons in the ordinary situations of life. He finishes his sermon entitled *Political Revolutions the Judgments of God*, with remarks calculated to console the private individual under the pressure of affliction; and he makes the following improvement of another discourse, *on the Unity and Dominion of God*, which it may be very proper to impress on the minds of our children and servants:

'Since we are informed of the universal and uncontrouled dominion of the Lord our God, is it not acting inconsistently with the instruction thus vouchsafed us, to permit the fear of any other being to torment us? To suppose wicked spirits can, without this commission, wreak their malice on us; or the ghosts of the departed return to earth to terrify us? Or is it less than prophanation to imagine, that He whose word is a law to the universe, will convey His decrees by the mouth of a hag, to be revealed for a penny, or make some of the most abandoned

abandoned of mankind His messengers? Henceforth, therefore, beware of giving way to superstitious fears, so contrary to the faith of a Christian; and of making yourselves partakers of other men's sins, by encouraging those presumptuous wretches, who wander from door to door, pretending to an insight into futurity!'

To say nothing of the discourses on the *reciprocal Duties of Parents and Children* and on *Family Religion*, which are certainly appropriate, there is one on *Baptism* which reflects much credit on the author, and ought to be read in all families; especially in such as have children growing up to be themselves soon masters and mistresses of families.—By all members of the Established Church, the two sermons on *the Liturgy* may be read with profit.

The title and the text of the following discourse do not seem to suit each other. The title is *Causes of our Prayers remaining often unanswered*, and the text is Phil. iv. 6. Would not James iv. 3. have been better?

Without farther noticing the subjects of these sermons, we shall proceed to lay before our readers the author's own account of his general object in the series before us, at the conclusion of the first discourse:

'I shall endeavour to set before you, in such method as will conduce both to the easier apprehension, and better remembrance of the several particulars: first, the grounds of our faith, or reasons for believing what we, as Christians, profess to hold, as the truth; then, the objects of it, or the articles of our belief; after which will naturally come to be considered the practice to which such faith leads, or the laws of God, which we are bound to obey; and then the rewards of those who thus use their faculties, powers, and opportunities, as they ought, and the punishments of those who do not: and since these be such that no pains can be more than we should take in obtaining the former, and avoiding the latter, I shall, by the divine permission, and merciful support, proceed lastly to consider before you, the various directions, admonitions, and encouragements, pointed out to us in the sacred writings, to assist us in this our pursuit of happiness, and avoidance of misery in the life of the world to come: trusting that ye will not let me labour alone in this work, but with earnestness endeavour at that which your own interest in it demands, to understand, retain, and reduce to practice, what I shall lay before you.'

These sermons evince that the author is a sensible and judicious preacher: but we could wish that they were shorter; and sometimes his periods also are too much extended. Would not the attention of most servants be exhausted, before the Family Reader had finished the following sentence?

'Neither when sufferings are to be undergone, rather than deny God or Christ, if the question be suggested to us, why we should submit to the afflictions? is it likely that we should continue resolute

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to support all with which we are threatened, unless, on reflection, we find that we have most convincing arguments for the faith, on account of which, persecution hangs over our heads: and, at best, those who blindly believe without considering, whether there be a reason for the faith they embrace, scarcely offer any thing better than the sacrifice of fools; since with this conduct they are fully as liable to be made to believe a lie, as to be converted to the profession of the truth.'

Mr. W.'s conclusions in general merit praise: but we must content ourselves with extracting his improvement of the sermon on *the Harvest*, from Gen. viii. 22. as a specimen of this kind:

'Behold first the call and encouragement here holden forth to unwearied diligence in our labour, and in the next place our utter dependence on the goodness of God. Nor do the improvements of the subject before us stop here. By reflecting on the never-ceasing bounty of Heaven to ourselves, there is an hope that our hearts may be softened into benevolence towards our brethren: from the measure with which it has been meted unto us, we may learn to measure unto others, and be ever after our power ready to give, glad to distribute; and from observing how our heavenly Father maketh His sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust; giving even to men who walk in their own ways fruitful seasons, filling their hearts with food and gladness, we may discern the superior glory of loving our enemies, blessing them that curse us, doing good to them that hate us, and praying for them which despitefully use us, we may become the children of our Father which is in heaven.

'But yet, further, if God hath made such bountiful provision for the sons of men as to external goods, Can it be believed, that He would leave the race abandoned in other respects, and not furnish them with what is no less important to their happiness, instruction in the truth, the food of the mind? Yet, if our Gospel come not from Him, this he must have done; or, if the effects of His benevolence be so great in this transient and uncertain state, how gloriously must they shine forth in the everlasting kindgom prepared for those who love Him? Reasoning after this manner from what our merciful Creator has done for us as to our natural, to what He will do for us as to our spiritual state, from the comforts with which He supplieth us during our short stay here, to what we may hope for in those mansions where we are to abide for ever, is making a wise and the proper use of the objects now before us, rendering them not snares to entrap our affections, and attach us to what we cannot keep, but subjects of encouragement to press forward to the high prize of our calling. Nor to this end are there wanting, in the holy scriptures, suggestions of a similarity between man in his temporal state, and the vegetables which he cultivates for his support. Like them, he is termed a plant; like them, he is described as flourishing by the protection of the Almighty, and as withering when that is withdrawn: and, like them, (an observation especially adapted to the present season) as having

having, when ripe for the harvest, the sickle put unto him, and, if good, being gathered like wheat into the garner of the master, and, if bad, like weeds burnt with unquenchable fire. Let us therefore, when we look on the fields that are reaped, recollect, that the period is approaching in which the world will be the same; and the things which now remain according to promise, will, according to promise, likewise be done away; and the following words of Him that sitteth on the throne be fulfilled, "Behold, I make all things new!"

There is a little peculiarity in the author's style, in his fondness for the *u* in the words Creat*o*ur, Mediat*o*ur, Ancest*o*ur, &c. and in his use of *hisself* for himself, and *theirselves* for themselves. Each volume contains eighteen sermons, and they may all be easily abbreviated. Mo-y.

ART. XI. *The History and Antiquities of Scarborough and the Vicinity;* with Views and Plans. By Thomas Hinderwell. 4to. pp. 352. 12s. Boards. Richardson, &c.

ANTIQUITIES and local histories have lately seemed to constitute a fashionable study; and if an author has ability sufficient to render the former entertaining, and the latter generally interesting, he is intitled to no small share of praise. It should also be observed, that works of this sort may serve nobler ends than the gratification of idle curiosity, or provincial vanity. It surely is incumbent on every gentleman to inform himself of the history of his native country in all its branches; and perhaps in those books which are denominated general histories, though composed by men of unquestionable abilities, there is little that will give an insight into customs and manners, and those moral and political habits which render a nation flourishing and happy. This defect may, we think, be supplied by local histories: since, as most men are important in their own eyes, so every town which can boast an historian has all its perfections displayed in the fairest light: nothing that is commendable in its soil, produce, and manufactures is omitted; and the good qualities of its inhabitants, and the advantages of its situation are extolled, sometimes with too partial a fondness. After all, however, one of the most beneficial effects of books of this sort is, that, by their means, virtuous characters are frequently rescued from that obscurity to which they had been consigned: every liberal mind is pleased when bestowing praise on real merit; and the influence of examples of greatness and goodness, even in narrations, may be more efficient than is generally imagined.

Having spoken sufficiently of the nature and importance of Mr. Hinderwell's undertaking, it now remains to examine the manner in which it is executed.

The first section contains an account of the invasion of the Romans, of Roman Roads, antient Camps, Tumuli, or burying places. Sect. II. Incursions of the Saxons and Danes. These two sections are well written, and entertaining: but, as they treat of a part of history which is generally known, and occurs in many books, we shall make no extracts.

The third section relates more particularly to the town of Scarborough. The 'bounds of the antient town' are thus described:

'The town of Scarborough was anciently confined within narrow limits, and might probably at first, have consisted of the habitations of fishermen, which, for the conveniency of the fishery, would be situated near the sea-shore. As it increased in respectability and opulence, it gradually ascended the hill to the west.

'Some of the foundations of the ancient walls are yet remaining, and the line of their direction may be traced so as to ascertain the boundaries with sufficient accuracy; and it is evident that the *Old* town has not extended westward beyond the situation of the present Market-cross.

'The town appears to have been defended on the west (towards the land), and on the south-east (towards the sea), by strong walls. On the north, by a deep moat and mounds of earth, whilst the Castle-cliff formed a defence on the east, totally inaccessible.

'The houses in Awborough, or Aldborough-Street, and Cross-Street, have some of them been built upon the foundations of the western wall, which has pursued a southern direction from Awborough-gate, until it has terminated at the cliff, now called *Bland's* cliff *, a little to the south of the Market-cross.—Thus has the *Old* town been bounded and defended on the west.

'The wall which protected the town on the south-east towards the sea, joined the southern extremity of the western wall, and pursuing an eastern direction, passed along the south side of the street, now called MERCHANT'S ROW, and terminated at the foot of the Castle-dykes.

'On the north side, the vestige of the ancient moat is yet visible, and may be traced from Awborough-gate in an eastern direction, through a little field to the great bank, which has been a part of the

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'* Until the year 1722, the only road for carriages from the town to the sea-shore, was through Merchant's Row and the west Sand-gate, where those of the nobility also passed. About that period, Mr. John Bland, a merchant in the town, undertook, as his agreement with the Corporation, dated 22d March, 1722, recites, "To make at his own cost a horse-way quite down the cliff to the sands; and to pave the same from the top to the bottom, and to build a substantial staith or wall facing the sea,—and the Corporation engaged to pay him 85l. on this account." He completed this communication with the shore in such a manner as to accommodate carriages also; and hence it obtained, and still retains the name of *Bland's Cliff.*'

ancient

ancient mound.—The line of this bank, which stretches to the north cliff, is a sufficient demarcation on this part, and it is presumed it must afterwards have pursued an eastern direction to the foot of the Castle-hill, through Charnel-garth, which has been an ancient burial-ground; but, as the land has considerably wasted away in that part, this line cannot now be traced.

'Such have been the boundaries and defence of the *Old town*; and it appears that the addition of *Newborough* or the *New town*, had either been made in the reign of Henry III. or previously to that time, the *New town* being contradistinguished from the *Old*, in the charter of that monarch, recited and confirmed by Edward III. as before observed.

'There is a traditionary report that the old Market-place was situated to the north, behind the covered Ropery *, near St. Mary's Church; and the great *blue stone*, which is to be seen there, is said to have continued for many ages, and to have been the place where public bargains were ratified and discharged; it being the custom in those days to pay the money for goods bought in the market, upon a stone or at the cross †, in the presence of witnesses.

'The northern extremity of *Toller-gate* has communicated with this Market-place, and it may have derived its appellation from being the place appointed to collect the tolls.'

The Castle is a subject on which the author enlarges with great pleasure. Its situation, on a promontory bounded on three sides by the German ocean, and elevated more than three hundred feet above the level of the sea, is bold, and we might say tremendous. That a place of such natural strength should be fortified with all the skill and art of the time is not surprizing; and we can readily suppose that the possession of it, which was an object of considerable importance, gave rise to many contests in which great valour and heroism were displayed.—From William le Gros, who was appointed Governor by King Stephen, Mr. H. pursues the history of this important fortress, through the succeeding reigns, and enlivens his narrative with much curious historic anecdote. In the fatal civil war of the last century, it was nobly defended by Sir Hugh Cholmley, against the Parliament forces, 1645.

Section the fourth contains an account of the antiquity of the borough-charters, members sent to Parliament,

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'* This is confirmed by an ancient deed, in the possession of Mr. John Parkin, which mentions that one of the fields now adjoining the Ropery, *then butted* upon the *Market-street*, on the *North*.'

'† The Market was kept upon the *Sands* in the reign of Edward VI. It has also been held in other parts of the town; the remains of *a very ancient Market-cross* are still visible at the *low Conduit*; and public proclamations continue to be read there, and at the Sand-gate.'

arms and seals. It appears that Scarborough is a borough by prescription, in virtue of customs and privileges which had obtained from immemorial usage the force of law. These customs and privileges were confirmed by a charter granted by Henry II. and John, enlarged by Henry III. and sanctioned, with additions and explanations, by all the succeeding monarchs to James I. The author observes that

'The Charter (or Letters Patent) 30th of Edward III. 22d November, 1356, inspected, exemplified, and confirmed in the 8th year of Charles I. 4th of May, 1632, contains the most authentic evidence extant, of the constitution and privileges of the Borough. This Charter, confirming the very ancient, and immemorial rights of the Borough, vests the civil administration in forty-four persons, under the name of Bailiffs and Burgesses.'

After some curious extracts from this charter, we are told that

'Charles II. in the 36th year of his reign, granted to the Borough a New Charter, which changed the form of its Government, by incorporating and nominating forty-four persons (the same number as the Bailiffs and Burgesses had heretofore been) under the title of Mayor, twelve Aldermen, and thirty-one Common Councilmen. This Charter was acted under four years, until the close of the year 1688-9, when King William published his declaration for restoring to all Corporations the Charters which had been wrested from them, during the latter part of the reign of Charles II. and that of James II. Consequently it appears that on the 30th January 1688-9, the *Bailiffs* were elected according to the ancient usages of the Borough, since which period, the same mode of government has invariably continued.'

As Mr. Hinderwell is properly attentive to enlivening the subject of his book by digressions, equally entertaining and instructive, this section closes with a description of an Anglo-Saxon Merchant Ship, and a short history of the rise and progress of our Navy to its present state of unparalleled greatness and splendour.—The 5th section relates chiefly to the Piers and Haven.

The Second Book is occupied by the description of the modern town of Scarborough; which

'Is situated in the recess of a beautiful bay, on the borders of the German Ocean, in latitude 54° 21′ North, and longitude 0° 28′ West, in almost a central position between Flamborough Head and Whitby. This part of the coast, near forty miles in extent, is bold, varied, and rocky, with many points of considerable elevation. The line is undulating, indented with sandy bays, formed by the action of the sea, where the land is of loose texture.—The most dangerous winds upon the coast are those from the eastern quarter, which, in the winter season, sometimes occasion fatal shipwrecks.

'The

'The town rises from the shore in the form of an amphitheatre, and has a romantic appearance on the concave slope of its semicircular bay. It is peninsular, laved at the foot by the waves, and much admired for its varied beauties.

'To the *East*, stand the ruins of the ancient *Castle*, whose venerable walls adorn the summit of a lofty promontory. To the *South*, is a vast expanse of the *Ocean*, a scene of the highest magnificence, where fleets of ships are frequently passing. The recess of the tide leaves a spacious *area* upon the sands, delicately smooth and firm, equally convenient for exercise and sea-bathing. The refreshing gales from the ocean, and the shade of the neighbouring hills, give an agreeable temperature to the air, during the sultry heats of summer, and produce a grateful serenity.'

Of the mineral properties of the water, and the effects of sea-bathing, Mr. H. gives a long, and we believe a just account, extracted from the works of the Physicians who have written on those subjects; and he has added a catalogue of marine plants, and other natural productions.

The trade of Scarborough is by no means inconsiderable: according to the statement of the present author, the aggregate amount of the tonnage of ships belonging to that port may be estimated at nearly 30,000 tons; the population at about 7350; and the climate may certainly be considered as healthy, if the mortality, as Mr. H. says, is only 1 in 47 *per ann.*—This book concludes with some observations on the parochial assessments; the increase of which seems to require the consideration of the inhabitants: who, if we may judge from their charitable institutions, and amicable societies, are by no means deficient in benevolence and humanity.

In the Third Book, Mr. H. treats of the vicinity of Scarborough; and this part of the work may be considered as particularly useful to those who visit that town as a place of resort:—since it informs them of every thing which deserves attention in that wild and romantic country. The descriptions of Whitby and Hackness are particularly interesting.

In the concluding pages, the author brings us to Kirby Moorside, famous for the death of the profligate and witty Duke of Buckingham; and the account which he gives of that tragical event is affecting and instructive.

On the whole, this work displays learning, industry, and accuracy; and although on some occasions the author may be deemed rather too diffuse, there are few men to whom the perusal of this volume will not afford entertainment, and yet fewer to whom it will not communicate much useful knowlege.

Banr.

ART. XII. *The History of Hindostan, its Arts, and its Sciences*; as connected with the History of the other great Empires of Asia, during the most ancient Periods of the World. With numerous illustrative Engravings. By the Author of Indian Antiquities. Vol. II. 4to. 1l. 5s. Boards. Gardiner. 1798.

THIS volume is introduced by a short preface, in which the author tells us that,

'Faithful throughout to the hypothesis on which, under the sanction of the highest Oriental authority possible, it originally commenced, the History of ancient India has at length proceeded to its conclusion. Sir William Jones afforded the clue which has directed my path through this dark and intricate labyrinth.—I am aware that there are Indian scholars of great respect and ability, who widely differ in opinion from him, on some of the topics discussed in this and the former volumes: but till these gentlemen oblige us with (what however will not easily be found) a *better hypothesis*, one more consistent with the general history of the ancient world, as detailed in profane records; one more reconcileable to the common sense and reason of mankind, and one more *consonant to the national code of faith*, I hope they will excuse me for persevering in it.'

Mr. Maurice has certainly persevered in his assumed hypothesis, and we applaud him for it, because we are persuaded that he writes from conviction. We doubt not that those *Indian scholars*, also, who differ from him in opinion, will be the first to do justice to the rectitude of his intentions, to his laudable industry, and to his more than common talents as a writer.

Mr. Maurice wished to have brought down the antient history of India to the period at which it properly terminates, that of the first invasion of Hindostan by the Arabs in the seventh century: but the great length of the eighth *Avatar* has prevented him from descending farther than the irruption of Alexander.

The work is divided into two parts, and these into books and chapters. Part I. (here called Part II.) contains the history of the seven remaining *Avatars*, with a detail of the events of the earliest postdiluvian ages.

In the first chapter of Book II. we have the history of the fourth incarnation of *Veeshnu*, in the form of Nara-Sing, or the Man-Lion, bursting from a marble pillar, to destroy a blaspheming monarch; supposed to allude to the catastrophe of Babel. To this history is prefixed a piece of Sanscreet poetry, Jayadeva's Ode in honour of Veeshnu, in his ten grand incarnations, in the bodies of a fish, a boar, a tortoise, a man-lion, a dwarf, of Parasu-rama, of Rama-chandra; of Chreeshna, of Buddha, and of Calci.—Mr. M. then descants at large on the ark of Noah, and the place on which it rested; quoting

and balancing the authorities of Raleigh, Patrick, Shuckford, and other critical commentators; and we turn over 14 pages, before we come to the history of Veeshnu, or the second *Avatar:* of which the substance is this. The giant Hirinacheren was succeeded, in his kingdom, by a younger brother Hirinakassap, who refused to do homage to Veeshnu. His son Pralhaud, being a pious youth, disapproved of his father's conduct, and was persecuted and banished on that account. A reconciliation, however, taking place, and Pralhaud's piety remaining inflexible, the impious tyrant one day spoke thus to the intrepid youth: "Pralhaud! you say that Bhagavat is every where present; is he then in this pillar of the palace? or is he not?" "Most certainly he is," answered Pralhaud.—On this the Ditye, raising his sceptre, said: "If your Bhagavat be in this pillar, see only what kind of homage I shall pay him." He said, and struck the pillar with all his might: when lo! from the smitten column issued a tremendous voice, which caused an universal trembling throughout the palace: but, when the sun was about to set, the pillar burst asunder, and Veeshnu started forth in the form of a man-lion, breathing terrific flames. Hirinakassap, however, battled with him for two ghurries; when Bhagavat, conceiving that, if the contest should continue, the dissolution of the world must take place, dragged the struggling Ditye by the hair of his head to a subterraneous vault, where, extending him across his knees, he tore open his belly with his talons; and, "faithful to the instinct of the animal whose form he had assumed, quaffed the blood of the disembowelled monarch." At this event (says the Pourau) all good genii *rejoiced*, and *rained flowers* from heaven.

Now for the application.

'The Nara-Sing *breathing flames* naturally brings to our recollection the Oriental accounts of the calamity at Babel.—Let it also be remembered, while we are discussing this peculiar descent of Veeshnu to punish blasphemy and tyranny, that in the simple language of scripture, the Deity is affirmed to have descended at Babel. *And the Lord said, Go to, let us go down,*—Gen. xi. 7.'—

'The moral, inculcated throughout the whole of this Avatar, is sublime and admirable. We are, in the first place, taught by it, that repentance and prayer are omnipotent with the Deity, and that their reward is certain and ample; that, however, when virtue thus rewarded and exalted again suffers a relapse into the enormity of vice, and the reformed penitent becomes insolent to God and arrogant to man, vengeance is at hand to crush his overgrown tyranny; while Pralhaud exhibits to us a noble pattern of exemplary piety in youth, inflexible amidst all the splendid temptations of a licentious court, and unawed by the vindictive menaces of a despotic and sanguinary parent. The secretary of Akber, after relating this Avatar,

adds, from other sources of information, that Nara-Sing, after the destruction of the impious father, benignly turned to the son, and bade him ask whatever he wished for; when the pious young prince only solicited the speedy attainment of *muckt*, which is everlasting beatitude in the presence of that God, whom he had so zealously served *. I cannot avoid remarking, though chronology forbids the supposition of their identity, that this character of Pralhaud very much resembles that of Abraham, who is said, by the Oriental writers, to have been thrown by Nimrod into a fiery furnace, because he would not pay adoration to fire; from which, by the power of God, he came out unhurt. Traditions, widely spread over all the Higher Asia, concerning the piety of that patriarch, and his resolutely resisting the prevailing idolatry of the corrupt æra in which he flourished, might have served as the basis of this extraordinary history, perplexed by mythology and obscured by the vast distance of time elapsed since the event.'

In chap. 2. Mr. M. vindicates himself from the charge of system, and obviates 'an objection urged with persevering clamour against his history;' namely, 'that every thing in it is sacrificed to the support of the Mosaic writings.'—We have neither time nor inclination to follow the apologist through this part of his work, but must content ourselves with saying that he enumerates a variety of facts relative to the geography and history of the antient world; by which, he thinks, it is *proved* that 'the Sanscreet writings decidedly corroborate the Mosaic records.' We should not much wonder to find a learned and ingenious Pandit inverting the argument, in favor of his own records. We will give, however, the conclusion of the chapter:

'Such, candid reader, is the grand collective evidence, such are the corroborative facts, which, from a quarter the least expected, the ancient annals of a kingdom which have been idly supposed to be utterly subversive of the Mosaic writings, I have been able to adduce in their favour. These will, I trust, prove an ample apology for my having proceeded so far in the investigation, which, however, I must again repeat is intimately connected with the subject before us, *the Indian history in its most remote periods*. These will display to latest ages their inviolable verity; and at the same time demonstrate, that, if (as the discouragers of this undertaking are forward to assert) I have pursued a SYSTEM, it is a system founded on the basis of incontrovertible fact, and supported by concurrent testimonies, drawn from the records of *one* of the most ancient empires, if not the *most* ancient empire, of the world. In pursuing this line of argument, I have obeyed the dictates of conscience, and have endeavoured to do my duty to my *country* and to *society*; and I appeal with confidence to its wise and virtuous members for applause, and, what is far more important to a work of this magnitude, SUPPORT.'

'* Ayeen Akbery, vol. i. p. 236.'

Chap.

Chap. 3. exhibits a comprehensive view of Indian chronology, commencing at the second grand period. This includes three *Avatars:* of which the first is Bamun-Avatar; or the Descent of Veeshnu in the form of a Dwarf, to confound the pride and impiety of Bali, or Belus; probably the first regular sovereign of India. This period is called the *Treta-yug:* in adjusting the chronology of which to other profane records, Mr. M. professes to give himself the utmost latitude, 'not hostile to the sacred records,' and adopts the supputation of the Septuagint, which gives nearly 1500 years to the age of the world more than the Hebrew text. 'Our adopting this extensive chronology (says he), and fixing the commencement of the Indian empire at so early an æra after the deluge, will also, I presume, at once gratify the strenuous advocate for the high antiquity of the Indians, as a nation, and reconcile to that antiquity, bounded by such comparatively moderate limits, the believer in the Mosaic records.' If this be not bending chronology to system, it is something very like it.—We must here, however, do justice to the author's declaration, that there is in his opinion no urgent necessity for at all entering on a discussion with respect to regular antediluvian chronology.

'If the sceptical opponent of revelation will, therefore, condescend somewhat to relax from the extreme obstinacy and unreasonableness of his infidelity, and only allow, that, at some remote period, *the world*, instead of being necessarily eternal, *had a beginning;* and that it owed its existence and the disposition of its parts not to blind chance, but to the spontaneous and benevolent operations of an eternal, infinite, intellectual, Being; it is not my intention to enter into violent and unprofitable altercation concerning the precise number of years that elapsed between the creation and the general deluge; an æra, concerning which we never *can* know any thing certain, nor is it at all necessary to our happiness that we *should*; especially as, concerning the duration of that period, even the Jewish manuscripts, the most venerable for age and the most respected for authenticity, materially vary. This very disparity, therefore, ought to have the effect of inducing all considerate persons, on so disputable a point, to form their opinions with candour, and regulate their decisions with caution. I have before observed, and I here take permission to repeat the observation, that it is not for a century or two, more or less, that we wage the contest with infidelity; but we cannot allow of thousands and millions being thrown into the scale. We are ready to grant the sceptic the most extended limits he can reasonably demand, in respect to the *time* of our planet's duration; but we can by no means admit the fanciful and impious hypothesis, that it has revolved either through myriads of ages or from eternity.'

In our apprehension, the disjunctive particle *or*, in the concluding sentence, is improper. There is a great difference between asserting that *our planet* has revolved *for myriads of ages*,

and that it has revolved *from all eternity :* the former hypothesis admits a creation, the latter excludes it. For the rest, we cannot see how the addition of a *myriad* of years to the Mosaic chronology implies more infidelity than the addition of *a century or two*, if the Mosaical records, in at least one of their varieties, be an infallible, divine standard. —At any rate, we have no right to diminish the high antiquities of the Babylonians, Egyptians, and Indians, to make them accord with the Hebrew antiquities: although we certainly may, with our author, refer a great part of them *to Oriental vanity and fiction.*

Mr. M. fixes the commencement of the Indian empire soon after the dispersion from Babylon, and gives us, from Sir W. Jones, a series of kings, from *Menu* ii. (supposed to be *Noah*) to the beginning of the Christian æra : but what light can we derive from such a jumble of names and conjectures ? of which the author himself is obliged to own, that ' there cannot possibly be exhibited more direct or positive proof of the confusion and perplexity in which the whole system of the Indian chronology is involved, than is displayed in the preceding statement by an author who, if ever any body could, was able to solve the Gordian knot.'

Chap. 4. gives the history of the *Bamun Avatar :* which ' exhibits to us the instructive lesson of imperial pride and arrogance, humbled by so insignificant an instrument as a mendicant dwarf.' The story is briefly this. The great Bali had obtained from Brahma the sovereignty of the universe. He was a generous and magnificent monarch, but of an unwarrantable pride ; and he neglected to pay proper homage to the *Devatas.* The Devatas, or their priests, were incensed at being deprived of the honey, butter, and other offerings which formerly loaded their altars ; and they applied to Veeshnu for redress. Veeshnu, resolved to do rigorous justice, descends from heaven in the form of a contemptible dwarf, and presents himself before the proud monarch, at a banquet of unbounded magnificence. Bali, smiling at his deformity, but pitying his distress, bade him ask whatever he desired. The dwarf asked only three paces of ground for the purpose of erecting a hut to hold himself, his books, his umbrella, his cup, and his staff. Bali, astonished at the modesty of this demand, told him that all the kingdoms of the world were at his (Bali's) disposal, so that there was no occasion for his fearing to request ground sufficient for a palace. " A *brahmin*," replied the artful deity, " has no occasion for a palace : his wants are few, and by them his desires should be regulated : only swear that you will grant me this request." Bali, bidding the supposed dwarf stretch out his hand, made the usual oath by pouring water on it :—

but,

but, as the water descended on his extended hand, his form gradually increased in magnitude, till it reached the heavens. Bali, convinced that it was Veeshnu himself, fell prostrate at his feet, and yielded to him the possession of the third region of the universe. Veeshnu then took the reins of government into his own hands, and new-modeled human society. Before that time, all property was equally distributed among the members of each of the great tribes, and in those tribes there was no disparity of rank or degree: but Veeshnu divided them into various subordinate classes, according to their talents and virtues, in an age in which the Brahmins believe that *one third of mankind became reprobate.*

Although Bali had despised the gods, yet, as he had not oppressed his subjects, his crown was not taken from him: he was left, for the remainder of his life, in the possession of Patala, the inferior regions of the south; and at his death he was received up into heaven.

The son of Bali was Banacheren, a giant with a thousand hands: but he was subdued by Krishen, who cut off all his hands except two, with which he obliged him to do homage. His capital was Mahabalipoor: which one of his successors, Malecheren, embellished beyond all the cities of the earth: so that the gods grew jealous of it, and sent orders to the god of the sea to overflow a place which impiously pretended to vie in splendor with their celestial mansions.

The chapter concludes with an *astronomical and moral allusion of the Bamun Avatar.*

Chap. 5. contains the history of the sixth Indian Avatar; which exhibits Veeshnu incarnate in the form of *Parasu-Rama*; by whom the Rajahs of the race of the Sun were extirpated for their impiety.—Parasu-Rama was the son of a holy Brahmin, whose name was Jamadagni. His wife's name was Runeeka. To her Veeshnu one day appeared in the form of a child, and asked her what was the object of her and her husband's austerities. "That we may have a son, (said she,) a child as beautiful and amiable as thou art."—"Your wishes are granted, (said Veeshnu,) you shall have a son, who to every bodily perfection, shall unite the noblest virtues of the soul—he shall be the avenger of innocence, and the exterminator of tyrants." In due time, the prediction was fulfilled by the birth of *Rama*, who, to avenge the cruel slaughter of his earthly parents, exterminated the whole race of Kettris, the Rajah-tribe of India.

Chap. 6. contains the conclusion of a legend from the *Seeva-Pooraun*, relative to the tyrant Tarekee, the Ditya; giving an account of the procession to the house of Heemachel, for celebrating the marriage of *Seeva* and *Parvati*;—the consequent

birth

birth of *Scanda*, the heavenly conqueror;—and the final destruction of three cities, of gold, silver, and iron, by fire.—In this unaccountable story, there is much to create a smile, and something to excite admiration. The imagery is bold and poetical in the highest degree:—witness the following description:

'The bridal attendants now spread wide abroad the carpet of congratulation, and arranged in order the banquet of bliss. Nature herself assumed the appearance of renovated youth, and the sorrowing universe recalled its long-forgotten happiness. The Gandarves and Apsaras began their melodious songs, and the Genes and Keenners displayed the magic of their various musical instruments. The earth and its inhabitants exulted with tongues of glorification and triumph; fresh moisture invigorated the withered victims of time; a thousand happy and animating conceptions inspired the hearts of the intelligent and enlightened the wisdom of the thoughtful; the kingdom of external forms obtained gladness, the world of intellect acquired brightness. The dwellers upon earth stocked the casket of their ideas with the jewels of delight, and reverend pilgrims exchanged their beads for pearls. The joy of those on earth ascended up to heaven, and the *tree of the bliss* of those in heaven extended its auspicious branches downwards to the earth. The eyes of the Devatas flamed like torches on beholding these scenes of rapture, and the hearts of the just kindled like touchwood on hearing these ravishing symphonies. Thus Shree Mahadeva set off like a garden in full blow, and Paradise was eclipsed by his motion.'

The marriage between Seeva and Parvati being accomplished, the Devatas became impatient for their promised deliverer, who was to be born of this marriage; and they sent *Fire*, a mighty Devata, to state the hardships which they endured. Fire, in the form of a dove, hastened to the palace, and found that Parvati had been just delivered of a gigantic son; who was given to the dove to be nursed. The dove, unable to hold the mighty infant, let him fall from the sky on the Ganges:—the Ganges, unable to support him, cast him up among the thick reeds on its banks;—thence presently he arose, a boy 'beautiful as the moon and bright as the sun; and whose high origin and extraction were visible in his countenance.' He was called by the several names of Parvati-Nanda, Agnee-Bhoo, Gunga-Pootree, Seryeman, and Scanda. He was nursed by the six Pleiades, who happened then to be bathing in the Ganges; and he had thence the name of Khane-Matra, *i. e. having six mothers.*

The Devatas, learning that a son had been born to *Seeva*, set off in a body to his palace on mount Kilas, and requested young Seryeman for their leader against Tarekee. Seeva assenting, the Devatas, assisted by Seryeman, came in warlike array to Sheevnet the kingdom of the Ditye.

'For

'For ten days together, were the lines of the two armies opposed to each other—the combating warriors, with their mighty efforts and redoubted blows, shook the eight quarters of the universe—innumerable Dityes and Rakshas were levelled with the dust of death, and vanished in the air.'—On the tenth day, however, 'the gale of victory blew on Seryeman, who by the assistance of Omnipotence and the flashes of his victorious scimeter, severed the head of that impure monster Tarekee from his execrable body, and liberated the world from the fiend that had so long tormented it.'

The three sons of Tarekee, however, by prayers and austerities, acquired the good-will of Brahma, who bestowed on them three cities for their abode. The first of these cities was of gold, the second of silver, and the third of iron. 'In each city, the chambers were ornamented with jewels, the height of each house was equal to the mountain of Kilas, and their roofs reached up to the highest heavens. The imagination, in short, has not beholden, even in a dream, aught in heaven or on earth, that could equal the beauty and delightfulness of those cities.'—The three sons of Tarekee ruled in them respectively, and became so powerful that the Devatas were reduced by them to the same distress which they had suffered in the reign of their father. They therefore addressed their prayers to Veeshnu, who heard them with compassion, and promised them speedy redress. For this purpose, he produced from himself a false prophet, whom he sent to pervert the inhabitants of the three cities, by teaching them heretical doctrines, that this might be the cause of their destruction. This being effected, Veeshvacarma is sent by Seeva to destroy the three devoted cities; which he effects at one stroke, having before placed them in a line.

We shall conclude this article with the description of Veeshvacarma's chariot:

'The avenging deity now put in order all the brilliant articles belonging to his war-chariot, which itself shone like gold. The arrangement of the furniture belonging to his war-chariot was as follows: in the place of the right wheel blazed the sun, in the place of the left was the moon; instead of the brazen nails and bolts, which firmly held the ponderous wheels, were distributed Brahmins on the right hand and Reyshees on the left; in lieu of the canopy on the top of the chariot was overspread the vault of heaven; the counterpoise of the wheels was on the east and west, and the four semordres were instead of the cushions and bolsters; the four Vedas were placed as the horses of the chariot, and Saraswaty was for the bell; the piece of wood by which the horses are driven was the three-lettered Mantra, while Brahma himself was the charioteer, and the Nacshatras and stars were distributed about it by way of ornaments. Sumeru was in the place of a bow, the serpent Seschanaga was stationed as the string, Veeshnu instead of an arrow, and fire was constituted its point.

point. Ganges and other rivers were appointed to the office of præcursors; and the setting out of the chariot, with its appendages and furniture, one would affirm to be the year of twelve months gracefully moving forwards.'

[*To be continued.*]

ART. XIII. *Public Characters* of 1799-1800. 8vo. pp. 580. 9s. Boards. Phillips. 1799.

WE have had occasion to speak of the first volume of this work, not completely in terms of approbation; and we are sorry to observe that errors, similar to those which then exacted our censure, have not been avoided in the present publication. We are again surprized by the introduction of some names, reputed Public Characters, which will be almost new to the reader; and we have to complain that the language of this volume is, in many passages, even more incorrect than that of the former. The word *helluosity* is coined, to express the desire of collecting books, p. 96; and in three successive pages, 97, 98, and 99, the writer introduces the phrase, *at the top* of a station, or profession; or, in his own elegant phrase, '*of every thing in hand.*'—The following passage, from the life of Dr. Hutton, will shew the reader through what a "crude consistence" we have been obliged to drag our steps:

'This removal was about the year 1760. By dint of a continual perseverance, in study and reading, at vacant hours and late evenings, Mr. H. had now acquired, as he thought, such a stock of scientific knowledge and experience in his profession, that he judged his acquirements too good for the obscure village and little country circuit in which he shone with unequalled credit among several others of his profession, and that they authorized him in making a tender of his services in that town, the rich metropolis of a large district, where he might hope to be better rewarded for his labours, by instructing the children of the more opulent inhabitants, and that in the higher branches of their education, or at least, so far as utterly to decline the humble and painful office of teaching them to read: a plan in which he perfectly succeeded, in opposition to every extraneous difficulty that could be made to his success, difficulties which were both numerous and powerful.'

In the life of Lord Hawkesbury, a most curious effect is produced by this scrambling sort of composition. If we read the following sentence according to the common rules of grammar, we must be greatly puzzled to understand which of the four distinguished personages mentioned in it became the victim of death:

'The Right Honourable Robert Banks Jenkinson, son of the Earl of Liverpool and of Miss Watts, (daughter of Governor Watts of

of Bengal,) who died a few months after his birth, was born the 7th of June 1770.'

That we may not be thought, however, to extract only faults from this compilation, we shall transcribe the following account, from the memoirs of the Rev. Wm. Farish, of a new and very useful plan of lectures adopted at Cambridge.

'Mr. Farish never committed himself before the public as an author; but has chosen his path rather along the "sequestered vale" of science. Few persons, however, are better known, or more respected for their talents. In an age when improvement is extremely difficult, even in the slightest thing, Mr. Farish has struck out a new road to knowledge, equally bold and interesting. For many years, during the long vacation at Cambridge, it has been his custom to travel into every part of the kingdom, where any thing curious was to be found; to visit the work-shops of artificers; to descend into mines; to observe the improvements of the arts; and to take models of every thing valuable in machinery. His collection of this kind, thus made with astonishing labour and expense, is the epitome of every thing which supports the commercial consequence, and ministers to the convenience and luxury of this country. Cotton-mills, looms, polishing machines, steam-engines, sawing-mills, and contrivances of every kind, to facilitate labour, here in miniature, are capable of performing their several movements with all the exactitude of their originals. Mr. Farish gives public lectures, annually, on these, in Cambridge, to the students of the several colleges, who not only find them very instructive, but amusing also: they are in general, therefore, very well attended. In these lectures, the operations of the machines are not only described, but actually brought into effect. Raw materials, of every kind, are brought before his pupils, and undergo, with surprising speed and ingenuity, every ordeal of workmanship, till they arrive to their ultimate perfection. It is not unusual to see, in the course of one lecture, gunpowder, hats, vases, and various other things, start into existence from their constituent elements; so that, while an ordinary person, in the course of his life, becomes acquainted with one trade, Mr. Farish, in the course of a few years, has made himself master of almost every trade and manufacture in the kingdom. For versatility, therefore, of knowledge, in this way, he stands unrivalled.

'This undertaking was the speculation of an individual; and it is to be wished, his endeavours may be crowned with that success, which they so richly deserve. This can never be done by the profits of the lectures, let them be ever so well attended. As they are highly pleasing, and instruct our future magistrates and legislators in all the detail of manufactural economy, without the expense and fatigue of travelling; and as this knowledge may operate as well to the preservation, as future improvement, of the arts, would it not be a becoming public retribution to the ingenious institutor, for the University to purchase his collection at a liberal price, and create a mechanical professorship, with a good salary, the first chair of which Mr. Farish himself should fill?—Arts and useful inventions have arisen and disappeared; but, while

while a public conservatory of these things exists, the danger of such an accident is prevented, and the *status quo* of improvement effectually preserved.

'The plan of these lectures may not have been originally Mr. Farish's, but the execution certainly is. Bishop Watson, at the end of his chemical works, first started the idea.'

An article of considerable length is appropriated to our poetical friend Mr. Southey; the most material information imparted in which is, 'that he ties up his stockings very tight; that he is proud of being thought a republican, and not without reason; and that he still approves the theory of Pantisocracy.' The criticisms on this gentleman's works we shall not notice, as we have already given our opinion of his productions.

Of Dr. Duigenan, we are told, (p. 236.) 'It is remarkable, that he is at present a widower:' the reader may conjecture what sort of *remarks* may be expected from such biography: the passage itself is sufficiently remarkable.

The account of that excellent patriot, Major Cartwright, contains a singular anecdote, which we shall lay before our readers:

'That an Englishman, who, prior to hostilities with America, had vindicated her right to independence, and advised an admission and declaration of it by parliament, should enjoy the particular regard and esteem of Americans, who personally knew him, is most natural. There were a few at that time in London with whom he became intimate; and one of these was a man of good connexions in his own country. The Major calling rather late one evening upon this friend, a person booted and spurred retired just as he entered the room. The American gentleman, after a little conversation, appearing absorbed in thought, the Major, judging his visit unseasonable, was taking his leave. His friend stopped him, and attempted to assume his accustomed ease; but soon again fell into silence and absence. The Major took his hat; and his friend again with earnestness urged his stay; but other relapses and tokens of a labouring mind occurring, the visitor was forcing himself away; but his friend stepped between him and the door, and held out his hand as forbidding a retreat. After walking a few seconds in silence and apparent agitation, he turned short to the Major and said, "I am going to shew the confidence I repose in you. France has signed a treaty of alliance with my country; the man you saw had just brought me the express from ——, at Paris; and, as it would be some hours after that express came away before the English ambassador would be in possession of the fact, ministers here will probably be ignorant of the event all to-morrow." He then gave an outline of the treaty, of which the certainty of an early French war was the most striking feature.

'Here then was such an opportunity for a 'Change-Alley speculation, or other means of safely turning the intelligence to a gambling account, as might have made the fortune of an unscrupulous man; but he, to whom it was communicated, made no such attempt, thinking that

that all gaming with an ignorant adversary, and with a certainty of winning, was no better than robbery; as well as that no man ought to play for a greater stake than, in the event of losing, he was able to pay. And, when this temptation was thrown in his way, the Major had no other certain income than his half-pay as a naval lieutenant. Thus the important intelligence of his friend had no other effect upon his mind, than to fill it with indignation at the mass of vice and folly which then poisoned the counsels of the state, and were profusely sowing the seeds of calamity to his country.'

In his account of the late amiable poet Cowper, the biographer has committed a mistake in the genealogy. Mr. C.'s grandfather was *brother* of the first Lord Cowper.

In criticizing the works of this writer, the author has thought it proper to defend not only Mr. C.'s inattention to the mechanical structure of his verse, but even his inelegance; and he has very strangely chosen, as examples of similar writing, the satires of Horace. The *Sermo pedestris* of Horace certainly did not imply a vulgar nor an incorrect style, but a particular measure of verse; and a modern who should write as well as Horace would require no vindication. If there be any vitiation of taste in Mr. Cowper's pieces, as the biographer seems to insinuate, it cannot be excused by telling us that 'it is his choice, not his defect' (p. 554); since to choose amiss is undoubtedly a fault.

Two short poems by Mr. Cowper, hitherto un-published, are introduced at the close of this article: we shall copy one:

'The poplars are fell'd, and adieu to the shade,
And the whispering sound of the cool colonnade;
The winds play no longer, and sing in their leaves,
Nor the Ouse, on its surface, their image receives.

'Twelve years had elaps'd since I last took a view
Of my favourite field, and the place where they grew;
When, behold, on their sides, in the grass they were laid,
And I sate on the trees under which I had stray'd.

'The blackbird has sought out another retreat,
Where the hazels afford him a screen from the heat;
And the scene where his notes have oft charmed me before,
Shall resound with his smooth-flowing ditty no more.

'My fugitive years are all hasting away,
And I must myself lie as lowly as they,
With a turf at my breast, and a stone at my head,
E're another such grove rises up in its stead.

'The change both my heart and my fancy employs;
I reflect on the frailty of man and his joys;
Short-liv'd as we are, yet our pleasures we see,
Have a still shorter date, and die sooner than we.'

Men who undertake to direct the public opinion, concerning the estimation of distinguished characters, ought to examine their own qualifications for the task with some anxiety. If they can furnish little more information than that which is afforded by the daily news-papers, and almost daily biographies, and especially if their language be beneath the level of those journals, it were better to leave the attempt to abler hands. Fer.

ART. XIV. *A practical Inquiry on disordered Respiration;* distinguishing convulsive Asthma, its specific Causes, and proper Indications of Cure. By Robert Bree, M. D. 8vo. pp. 420. 6s. Boards. Robinsons. 1797.

OUR account of this work, and of a few other medical publications, has been delayed by unforeseen accidents. We mention this to obviate any suspicion of neglect, which might otherwise be attached to our silence. The treatise before us is interesting, because it contains the result of much thought and investigation, employed by the author in the treatment of himself, during a severe asthmatic complaint. In such works, we naturally expect more accurate information, and more nice distinction, than observations made on the feelings of others can produce. Sydenham's description of the gout, and Floyer's book on the same subject, with that of Dr. Bree, would almost induce us to long for a succession of intelligent medical invalids. The wish is not cruel, since it supposes the patient's recovery, and his ability to write the history of his disease; and since we might thus hope to benefit many by the sufferings of a few.

To his own observations, Dr. Bree has added every thing important, relating to his subject, which he has found in the writings of others. Perhaps the collections, and some speculative remarks, (especially those which are merely introductory,) might have been shortened, or altogether omitted, without injury to the performance. We observe, also, a diffuseness in the language, which sometimes renders the perusal tedious: but we are aware that the art of writing with brevity and precision is not to be acquired in a first attempt. These imperfections may be corrected, however, by a little attention, if a second edition should be demanded.

Dr. Bree has taken considerable pains to settle the nosological place of convulsive asthma: but discussions of this kind appear to us of a very subordinate nature, since all arrangements of diseases are at present arbitrary. We are not entirely satisfied with his definition of asthma.

'Asthma is an excessive contraction of the muscles of respiration, usually called difficulty of breathing, excited by irritation, and proceeding from various remote causes.'

We apprehend that *the difficulty to be overcome* by the increased exertions of the muscles constitutes the disease itself; and that the muscular action is not more morbid in this case, than it would be if employed to raise a weighty external substance, or to counteract external force. Indeed, Dr. Bree has noticed (p. 33,) that these contractions are really *motus medicati.* The terms of the definition are certainly not so clear as we could wish.

We shall extract the author's description of an asthmatic fit:

'The attack of a paroxysm of periodic or convulsive Asthma is preceded very generally by Dyspepsia, and the circumstances which occur to a relaxed habit. This condition of the body may have prevailed for months or years before it assumes the additional form of Asthma, but when that disease is commenced, the symptoms of Dyspepsia never fail to become aggravated, and to shew themselves with violence before the fit. These symptoms are flatulence and distention of the stomach and bowels; a heavy pain over the forehead and eyes; eructation of wind, with water which is sometimes insipid, at others sour.—When the evening approaches, this weight over the eyes becomes more oppressive, and the patient is very sleepy. Occasionally, if particularly animated by company and conversation, the drowsiness does not take place, but a shortness of breath is perceived, and soon after much anxiety of the præcordia, with great restlessness. The presence of company then becomes irksome, as it seems to increase a certain heat of the body, a want of free respiration, and an irritability which repels the most cautious attentions of friends. Frequently at this period there is a tingling and heat in the ears, neck, and breast, and a motion to expel the contents of the bowels is attempted with some violence, and with great uneasiness of the abdominal muscles. When an asthmatic feels these warnings, he may be convinced that his enemy is at hand.

'At some uncertain hour before midnight the patient is sensible of the violence of the disorder; most frequently after a slumber in bed, he awakes with great difficulty of breathing, and feels the necessity of a more erect posture of his body. Inspiration is performed with great effort of the muscles subservient to that function, but is never perfectly deep, and the diaphragm seems to descend with great difficulty against an opposing force.

'There is now a desire of free air, speaking becomes distressing, and the irritability of the mind continues, but is not so acute as in the approach of the fit. There is great straitness of the chest, and a wheezing sound in respiration. An inclination to cough shews itself, but it is small and interrupted. The pulse is increased in quickness a few strokes, but there is no hardness in the pulsation. No preternatural thirst, unless, as often happens, the fit is excited by the presence of indigestible matter in the first passages. There is a

propensity to make water, which is discharged copious, frequent, and pale.

'After some hours of distress the patient perceives his anxiety to be less, the breathing less quick and laborious, the inspirations longer and more full, the expirations still attended with wheezing; the pulse not so quick and more open, irritation less acute. The cough probably brings up a portion of phlegm, and a very sensible relief follows that excretion. Then the tranquil state of the feelings introduces sleep, but not unaccompanied by wheezing, which continues almost always through the first night, and until, by the progress of the fit on the second or third day, a more considerable expectoration of mucus takes place.

'The second day is ushered in by a remission of the symptoms which the patient perceives from the time of awaking in the morning. No change of posture is, however, yet performed with impunity, and particular distress will affect him, if he engages in the fatigue of dressing whilst the stomach is empty. The pulse will be accelerated more than it was in the acmé of the paroxysm, and motion must frequently be suspended, or a vehement agony for breath will certainly supervene.—During the day, if no particular hurry occurs, the breathing becomes gradually more free till the evening; an inexperienced Asthmatic even flatters himself that his disease is retiring, but he finds at the approach of night that he must sustain a new attack. The paroxysm recommences with the usual symptoms, and the night is passed nearly as the former, but the sleep is more perfect and productive of more relief.

'The third day, the remission is more complete, there is some additional expectoration, and motion is exercised with less distress, but still with great inconvenience. After the paroxysm has renewed its invasion in this manner for three nights, expectoration generally becomes free, but there is no certain termination of the fit at a fixed period. However, except in particular cases, it goes off after a few days. And as the daily remissions become more perfect, the urine becomes higher coloured, and in smaller quantities; the expectorated mucus is more copious and digested, strength of pulse and vigour of action encreases, and good humour and sunshine again enliven the mind.—The expectorated mucus has been said to be streaked with black, or to have a blackish tinge, and this appearance certainly prevails in many instances, but not invariably. The taste of the expectorated mucus is also equally uncertain, sometimes sweetish, but most frequently saline, and occasionally coloured minutely with blood.'

This is a just account of a moderate paroxysm, but the attack is sometimes much more severe: we have known it continue during three days and nights without intermissions, and recur with equal violence in the course of a few weeks. There is indeed infinite variety in asthmatic cases; and perhaps there is no complaint respecting which persons of equal ability, writing from their own feelings and knowlege, would differ more widely in the result of their experience.

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The cause of the first species of this disease is supposed, by Dr. Bree, to be an effusion of serum into the air-vessels of the lungs. That such effusion exists, in certain stages of asthma, cannot be doubted; and the discharge of such a fluid by expectoration is certainly followed by relief of the symptoms: but the morbid state which occasions this effusion is surely the most important object of consideration; because, when *that* is removed, the patient is enabled to discharge the extravasated fluid, and the disease may be considered as receding. The appearances accompanying this species of asthma clearly indicate that, during the paroxysm, the branches of the bronchia are affected with a spasmodic constriction. This simple view of the subject explains the sudden occurrence of the paroxysms, and the great relief, sometimes even the total removal of a fit, by the use of a small quanity of ardent spirits. It also completely accounts for the effusion in which Dr. Bree places the essence of the disease; as the quantity of fluid poured out by the exhalent vessels must necessarily be increased, during the great interruption to the transmission of blood through the pulmonary system, which the paroxysm occasions. No doubt, the extravasated matter becomes a cause of irritation in its turn: but the most distressing part of the complaint is over, before its effect can be perceived.—In fact, other causes, which lessen the dilatability of the bronchia, (incipient ossification, for example,) have been observed to produce the common symptoms of asthma. If we cannot perceive the difficulties which Dr. Bree has objected to this opinion, in so serious a light as he apprehends them, it is no novelty in medical reasoning. Such difference in conclusions will take place, even among persons who are equally well acquainted with the phænomena to be explained.

The history of the remote causes of asthma, and the *ratio symptomatum*, are copiously (not to say diffusely) considered. The enumeration is full and accurate: but we observe nothing which requires particular notice. The author has accommodated them very ingeniously to the theory which he has adopted.

Dr. Bree has divided Asthma into two species; one arising from the effusion of serum, already mentioned; the other owing to the irritation of acrid effluvia, conveyed into the lungs by the air. He admits, however, in a subsequent section, that irritation in some part of the abdominal viscera is a third cause of asthma; and a fourth species is depending on habit. This part of the work is somewhat obscurely and unsatisfactorily expressed. We shall therefore exhibit the author's own sum-

mary view, as annexed to the sections which we have just perused.

'Disordered respiration unattended by fever, may be divided into asthma *continued* and *periodic*.

'*Continued Asthma* cannot properly be said to be free from convulsive contractions of the respiratory muscles, but these are carried on without regular paroxysms. They are more permanent but less violent, and depend upon fixed irritation, abdominal, or thoracic.

'*Periodic Asthma*, discovered in regular paroxysms of more acute energy, and therefore usually called *convulsive*, which term we adopt as describing its character, and still complying with general custom.

'*Convulsive Asthma*:—1st Species, from Pulmonic Irritation of Effused Serum.

'2d Species, from Pulmonic Irritation of Aerial Acrimony.

'3d Species, from Abdominal Irritation in the Stomach, Uterus, or other Viscera.

'4th Species, secondary and dependent upon *Habit*, after Irritation is removed from the Thoracic, or Abdominal Viscera.

'These are the Species to which I shall refer, in the last part of this Practical Inquiry.'

After these long discussions, we arrive with pleasure at Dr. Bree's view of the Practice in Asthma.—*Purgatives* are here condemned, and we believe justly.—*Gentle emetics*, particularly in nauseating doses, are recommended as useful in the first, second, and third species.—*Diaphoretics* are said to relieve, during the fit of the first and second species; and to be useful in the third.—*Bleeding* is said to be imprudent, in every species, excepting the second. We apprehend that the author has been rather too much influenced by his theory, in this instance. The state of the pulse, the age, habit, and appearance of the patient, must direct us in the use of this remedy. We have frequently witnessed the instantaneous relief procured by opening a vein, on the first approach of a paroxysm, even when the disorder had harrassed the patient periodically, during several years.—*Diuretics* have been found of little efficacy by Dr. Bree, and he has not succeeded with *Digitalis*. Some facts, lately published, seem to afford better hopes with this vegetable; and positive results, well-authenticated, must always carry the palm from negative deductions.—*Issues* are mentioned as useful, but chiefly in dropsical habits. Dr. Bree adds; 'When the disease is complicated with general dropsy, I have seen great advantage to the breathing, from their application to the thighs.'—*Antispasmodics*, our old and worthy friends! are summarily dismissed.—*Expectorants* are, in course, advised: but stimulant medicines of this class are deemed improper.—*Blisters* are doubtfully mentioned.—Dr. Bree thinks that *testaceous*

ceous powders are useful; and in the same paragraph he recommends the *acetous acid:*

'Acetous acid is particularly grateful to the stomach, and appears to correct the tendency to fermentation, at the same time that it excites absorbing action, and invigorates the organ. It is obvious that cretaceous powders should not be exhibited at the same time, but it is fully confirmed by experience, that both eminently counteract the flatulence and distention.'

This may seem rather contradictory; and indeed the use of vinegar has been extremely pernicious in cases which have fallen under our own observation, both in the paroxysms and during the intervals. These facts only prove the great diversity in the *juvantia* and *lædentia* in this disease: greater, perhaps, than in any other complaint to which the human body is liable.—We shall add some other passages on this subject.

'The mixture proposed by Dr. Griffiths, and Dr. Percival, of myrrh, kali, and vitriolated iron, is a stomachic, of great use when the predisposition of Asthma is to be cured.

'Vinegar is the most useful medicine in the paroxysm of the first species, which I have tried. In the access of the fit it may be united with squill, ipecac. or emetic tartar. Afterwards, according to the progress, æther may be added in the first and the third species, in the second it is too heating. When opium is given, it should be united with this acid. Of nitre, in combination with vinegar, I have great hopes, but cannot speak with any decision.

'Vinegar would have been found much more useful than it has appeared to be in this disorder, if it had been less combined with saccharine and acescent substances. I have seen the paroxysm, in many cases of the first species, relieved by vinegar, simply united with water, when oxymel was useless or injurious.

'The effect of this acid upon the lips, which it renders pale and shrivelled, seems to indicate a quality stimulating the absorbing vessels to encreased action, and it is thus that its operation in Asthma is probably to be explained: there may be other reasons given for its good effects, but not so clearly established.'

Warm bathing is strongly condemned, and the *cold bath*, used during the intervals of the fits, is as strongly recommended.—*Tonics*, and especially the preparations of iron, given during the intervals, furnish (according to the author,) the best preservation against the returns of the disease.

The particular plan of cure follows these general observations. In the paroxysm of the first species, gentle vomiting is proposed, and draughts with an ounce of distilled vinegar and three grains of ipecacuan to be given every four hours; or, according to circumstances, testaceous medicines with ipecacuan. During the remission, columbo, and infusion of camomile. On the third day, expectorants become necessary. During the interval,

bitter infusions of myrrh, quassia, or columbo, with absorbent earths, or vinegar.

In the paroxysm of the second species, antimonial diaphoretics, and nauseating doses of ipecacuan with opium, are directed.

In the third species, an emetic, and afterward calomel with rhubarb, or mercury with chalk, succeeded by an opiate, form the plan of relief.

In the fourth species, opium and æther are the best remedies.

The directions concerning diet are judicious, but contain nothing particularly interesting.

To counteract the predisposition, and cure the disease,

'Peruvian bark, iron, cold bathing, exercise, change of air, oxygen, bitters, absorbents, and acids, these are the means, which, diversified according to their effects, will prevent the recurrence of paroxysms, by curing the condition of body in which they are excited.'

This part of the work contains a curious account of the author's own case, which we shall lay before our readers:

'R. B. enjoyed general health in various situations until 1783, when dyspepsia first attacked him at twenty-five years of age. The symptoms encreased gradually for four years. He was hypochondriac, sleepy after meals, and had constant pains in the intercostal muscles.

'1788.—Reading was painful, his eyes constantly inflamed; a stupor came on every night, and apoplexy was apprehended. He had lived upon a very weak and fluid diet, and taken saline medicines very injudiciously.

'In the summer, after awaking in the morning, he perceived some wheezing in his expirations, but no dyspnœa.

'In the autumn, after a catarrh, and fatigue in riding, he was seized in the usua lmanner, with a paroxysm of Convulsive Asthma of the first species.

'In the winter, he had several paroxysms, and pursued the means of alleviating them, pointed out in the preceding sections. His experiments frequently prolonged their duration, and the intermissions were neglected.

'For four years this disease preserved its character, and was remarkably excited by the following remote cause:—The elevated flat of Solyhull is the highest part of Warwickshire, from which rivulets descend to the eastern and western oceans. The soil is gravelly, but always moist with springs; the air is light, and continual evaporations make it cold. He was frequently called to this spot by the ties of family, or motives of business, from a residence forty miles distant, and two hundred feet nearer to the level of the sea. In his first visit, after he had sustained the Asthma, he was seized with a very severe paroxysm on the evening of his arrival. He was laid up during his stay, and the symptoms had not subsided when he pursued his road back. As he descended from the high country into the rich pastures of Leicestershire, the dyspnœa gradually went off, notwithstanding great fatigue. During four years he repeated this visit in warm and

cold weather, and under all circumstances, seven times, but with the same bad success in every attempt.

'1792.—He had tried the effect of numerous remedies in the paroxysm, and had attained some advantage over it. Dyspepsia was less, and his general health improved, but he had not yet succeeded in lengthening the intervals.

'He now pursued, more vigorously, the plan which he had adopted. He took iron in large doses, and in all preparations, but preferred the rust, which corrected dyspepsia most powerfully. He went into the cold bath every other morning, and took absorbent earths frequently with bitter infusions, and rhubarb.

'In the summer, dyspepsia was greatly abated, and the intermissions became longer. In October he went to Bath, and drank the water a few weeks with great benefit. Upon his return he resumed his tonics, and trusted chiefly to the rust of iron, taking chalk more seldom. The cold bath was suspended in the winter.

'1793.—Some boils had appeared in the last year, and they were now more frequent upon his face and body. The paroxysms did not come on so often, but were excited by fatigue or cold, and by professional business, which he now determined to abandon, rather than his hopes of a perfect cure.

'1794.—In the winter he was very free from disordered respiration, which he attributed to excursions and changes of ideas, in new pursuits. In the spring he had two severe returns, excited by dust of oats and hair powder, which revived dyspepsia and gloomy prospects. But he expectorated little, although dyspnœa subsided with the paroxysm. His disease now approached the character of the second species, and the change was considered favourable. He also applied the principles of Sect. XV. to these attacks, and secretly determined to oppose a future invasion by sedatives which he had long discarded as useless in this intention.

'An opportunity occurred twenty days after, when he completely stopped the paroxysm at its commencement, by two grains of opium dissolved in vinegar with æther. He enjoyed a good night, and arose in the morning without dyspnœa or expectoration.

'He was now prompted to see the event of a journey into Warwickshire, but here the paroxysm came as usual on the evening of his arrival, when his mind was occupied by the perceptions which he had before experienced in the same place, and which he had great anxiety to avoid. When he perceived the symptoms, he withdrew from company, and took a draught of cold water and vinegar with forty drops of tinct. opii. Relief soon came, but not extended to a perfect removal of the affection, which he attributed to the strength of influences operating upon habit.

'The dose of opium was repeated, and he had a good night, but no sleeep; in the morning dyspnœa without wheezing. Further reflection strengthened his opinion that he was now under the dominion of a secondary disease established in habit, and he determined to answer the *new indications*, at any expence of effort which circumstances might demand. He recollected the aphorism of Hippocrates on the convulsive disease of epilepsy, which had been dilated in the doctrines

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of many modern writers applied to custom or habit, but not with the force which has been since exhibited by the author of Zoonomia.

'Military business was most opposite to his former habits, and most likely to turn the current of his ideas, to dissever the chain of links by which they revived old sensations, or to obliterate their influence. Exercise near the sea, where the density of the air might co-operate with other means of cure, and the opportunity of bending his mind to the principles of a new science, were his motives for taking a company in a regiment of militia, commanded by excellent officers, who were his friends.

'At the end of June he joined his regiment, encamped upon a dry common, elevated above the plain, and sloping towards the sea at a few miles distance. The Colonel of this regiment is a father to his officers, and he permitted him to occupy lodgings, with his family, in the vicinity of the camp. He at first avoided, with great care, errors in diet, which are exciting causes copiously provided at military tables. But after a few weeks he found great caution was unnecessary, an accidental excess having no bad consequence. He soon gave his whole attention to the scene before him, and attempted to fill his mind with the images which it presented. A new system of tactics being ordered for practice of the regiments in camp, he employed himself in assiduous study of its principles and their application to active service.

'During the summer, and until late in the autumn, he had uninterrupted health. The vigorous spring of elastic youth again animated his frame, and was attended by satisfaction and serenity of mind, which the capricious tyranny of his disorder had denied him for the preceding ten years. He generally rose at four in the morning, and frequently marched six miles, in the dust of two brigades of infantry, to be reviewed under a burning sun, and was on foot until noon before he returned to camp. When this duty was not executed, exercise was pursued in the camp ground, become equally dusty as the road, but neither cough nor dyspnœa was excited. Dyspepsia and hypochondriacism were equally overcome: liberties were taken with every species of diet: no exertion seemed too considerable, and fatigue was never felt. At the close of the campaign he slept constantly in camp, and torrents of rain, which filled the tents with wet, and flowed through a knights-bridge house, which he was favoured with, produced no alteration for the worse.

'1795.—The regiment was cantoned in the towns of Cambridgeshire during the winter, and he had no return of Asthma.

'In March he had orders to take three companies under his command, and to follow other divisions of the regiment to Hull. He was now so confirmed in health, as to determine upon finishing his military experiment, when this duty was discharged.

'Yet at Huntingdon, having taken cold and drunk bad wine, he had the *terrentia* of his disease, but the progress of the symptoms was suspended by opium, and finally carried off in a bilious diarrhœa.

'At the end of the month, fully satisfied with the success of an uncommon experiment, he resumed his regular profession, and to the present period, (July, 1797) has felt no symptom of his former

complaint. A slight dyspnœa came on with unusual exercise and heat last September, and went off in a bilious diarrhœa without taking the form of Asthma. But what are the proofs of a perfect cure in this disease capable of so long intermissions?

'He has resided in Birmingham since August, 1795, a situation of nearly equal altitude to that where he always met with a paroxysm since he knew the disease, and only seven miles from it.

'The air is much rarified by numerous fires, and a population of 80,000 inhabitants, with particles of dust perpetually floating from the manufactories. He is, however, not so imprudent as to abandon preventive means.

'In the summer he uses the cold bath frequently. If flatulence disturbs his stomach, he opposes the first symptoms of growing disorder, by absorbents, and bitters, always concluding this occasional plan by steel, for several days, though the symptoms soon leave him. After a catarrh he takes the same care to recover the tone of the pulmonary vessels and stomach; and with these attentions he has no apprehension of the disease returning, although the exciting causes are so ready to act.'

Although this treatise contains a large portion of valuable information, yet, from the manner in which it is written, its merit may not be justly appreciated by many readers. Indeed, we apprehend that students will find some difficulty in comprehending several passages. The attacks on Dr. Cullen's system might have been well spared; since rational practitioners disdain to rank themselves as implicit followers of any dogmatist, however celebrated. From such practitioners, however, this book merits an attentive perusal.

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ART. XV. *An Inquiry into the Nature and Origin of Mental Derangement.* Comprehending a concise System of the Physiology and Pathology of the Human Mind; and a History of the Passions and their Effects. By Alexander Crichton, M.D. &c. 2 Vols. 8vo. pp. 450 each. 12s. Boards. Cadell jun. and Davies. 1798.

THE difficult investigation attempted in this work, though it has already exercised the abilities of many writers, has not been cultivated with so much eagerness and success as other branches of pathology. We are glad, therefore, to find the inquiry resumed by a writer of Dr. Crichton's industry and good sense, though it cannot be expected that he should clear away all difficulties in the thorny path which he has explored. The medical reader has long wished for a systematic book of this kind, which will at least afford him some resting-places in his progress; and from which he may at least survey what has been hitherto done by labour and zeal, if the ultimate prospect of the undiscovered country be yet denied him.

Among

Among the large and useful mass of materials on which Dr. Crichton has worked, we are sorry to observe some which we cannot entirely approve. We allude to the German cases, which he has surely over-rated. In the preface, he gives the following account of the work from which they are taken:

'It was entitled, *Magazine zum Erfahrungsseelenkunde*; which means in English, Magazine of Psychological Experience. This work consists of no less than eight volumes, and was first published in numbers under the direction of two learned psychologists, Charles Philip Moritz and Salomon Maimon. In this work I found what I had not yet met with in any other publication, a number of well-authenticated cases of insane aberration of mind, narrated in a full and satisfactory manner, without a view to any system whatever: for the Magazine is almost entirely made up of cases which are sent to its editors by different hands, and the greatest part of them are without much comment. It is, indeed, to be lamented, that by far the greatest number of cases contained in this work are uninteresting to the physician. The Germans almost equal ourselves in a fondness for what is wonderful; and it must be confessed, that the Psychological Magazine contains a rich and ample stock of materials with which this frail desire may be gratified. The histories of prophetic dreams, surprizing inspirations and warnings, occupy too much of this work; and, independently of these, the long and often tedious relation of the moral sentiments of deaf people, the history of crimes, &c. are for the greater part uninteresting to the physician.'

The facts obtained from such a repository must be of little real value.

The first section relates to irritability; in which the author has attempted to reduce the numerous facts concerning this mysterious principle to a few general heads, which he calls Axioms, but which ought to have had a different name, since most of them require both proof and explanation. Dr. Crichton, however, seems fully aware that little real progress has yet been made in this research.

In the next section, on Sensation, many words are employed to little purpose; since we do not receive one new idea from the author's laborious exertions.

After much preparation, we arrive, in p. 137, at Dr. C.'s definition of delirium:

'All delirious people, no matter whether they be maniacs, or hypochondriacs, or people in the delirium of fever, or of hysteria, differ from those of a sound mind in this respect, that they have certain diseased perceptions and notions in the reality of which they firmly believe, and which consequently become motives of many actions and expressions which appear unreasonable to the rest of mankind.'

The approach and progress of phrenzy are very well described; and, after having examined the opinions of different writers

writers concerning the cause of delirium, Dr. Crichton thus delivers his own:

'Upon the whole, I conclude that the delirium of maniacs, when it has the peculiar character of that which has been described, always arises from a specific diseased action of those fine vessels which secrete the nervous fluid in the brain. This diseased action appears to be one which, independent of its specific nature, by which it is distinguished from common inflammation, or scrophula, is a preternaturally increased one; and this I think is proved by the quickness of the external senses, the irascibility of mind, the heat of the skin, the flushed countenance, and uncommon energy of body which maniacs evince. This hypothesis explains the reason also why it often has periodical exacerbations, and remissions. They who believe that tumors, ulcers, and ossifications of the brain, or increased specific gravity, or increased hardness of the same, give birth to mania, must necessarily be at a loss to explain why the delirium ever ceases while such causes exist; but if it arises from diseased action, it must cease, and may, or may not return, according as a variety of other circumstances conspire to its re-excitement.'

It is an obvious objection to these ideas, that they assume the existence of a fluid which has never yet been proved to exist. Every theorist on this topic may exclaim with Archimedes, "*give me a footing*:" but unluckily none has hitherto been found.

On the subject of hypochondriasis, the history of the disease is good, but the intermixture of German discription is almost ludicrous.

In treating of the Nature of *Mind*, Dr. C. declares against the modern doctrine of materialism; and he has attacked Dr. Priestley's opinion on this point with some acuteness:

'In order to demonstrate the great danger of such reasoning, or rather such assertions (for it does not deserve the name of reasoning), we have only to read Dr. Priestley's work already alluded to; and see into what a dilemma he brings himself by a similar mode of arguing. He, indeed, denies solidity and extension to be qualities of matter, and defines it to be mere centres of attraction and repulsion. He is evidently well aware that the mind of man cannot have a clear notion of what is meant by a centre of attraction or repulsion, as a property of matter, but by supposing some very minute atom placed there, which is endowed with the qualities of attraction and repulsion; but as this notion would completely refute the conclusion he wishes to draw from it, he takes care repeatedly to affirm that the centre which attracts and repels, has not the dimensions of a physical point; and that it has no kind of solidity or extension! (See his Dissertations on Matter and Spirit, p. 16.) In the name of common sense, what is this thing? Is there less absurdity in calling that a spirit which is thus divested of every corporeal quality, than in calling it matter? If ever there was a boundary put to human understanding, it is here.'

When Dr. C. attempts to establish a distinction between the *faculty* and the *power* of attention, (p. 255,) he is not so happy. It is only a difference in aptitude.

Much

Much metaphysical discussion follows on the subject of memory: but, as we have had occasion at former periods to notice the different opinions attacked by Dr. C. and as we observe little novelty in his arguments, we shall proceed to a different part of his work.

In treating of Genius, the author has noticed very judiciously the effects of intense study:

'In the exercise of the body, as well as that of the mind, it is impossible to fix any general standard for all mankind, so intirely does this depend upon various circumstances, such as age, sex, temperament, state of bodily health and habit, &c. But there is a faithful monitor within us, in our own feelings, which ought to warn us when any exertion of the mental faculties is carried too far and ought to be discontinued. What I allude to is a sense of bodily fatigue and weariness, which always follows long-continued and excessive attention; to which may be added feelings, which every person experiences on such occasions; a sort of fullness, tension, and uneasiness about the forehead, often terminating in severe head-ach. This observation has not escaped the learned and ingenious Tissot. In his work on the health of men of learning, he says, "Quiconque a pensé fortement une fois dans sa vie, a fait cette experience sur soi même, et il n'y a point d'homme de lettres qui ne soit sorti plusieurs fois de son cabinet avec un violent mal de tête, et beaucoup de chaleur dans cette partie, ce qui depend de l'état de fatigue et d'echauffement dans lequel la möelle du cerveau se trouve." *Sur la Santé des Gens de Lettres*, p. 145.'

Many cases are related, chiefly from the German Miracle-Journal, of aberrations of mind, resulting from intenseness of ideas, which will be found more interesting in the physician's nursery, than in his library.—We shall extract Dr. Crichton's *own* account of the causes of Melancholy, and its distinction from Hypochondriasis:

'That a certain peculiarity of disordered constitution, which, by constantly yielding a number of diseased and painful sensations, predisposes to melancholy, may be accidentally created, as well as born with a person, is a fact founded on daily experience. Many professions give birth to it, and it also often arises from the injuries which a dissolute life, and various excesses in diet and drink occasion; shoemakers, who not only live a sedentary life, but sit constantly bent, and sustaining an injurious pressure on the stomach, taylors, bakers, and glass-blowers, who are exhausted by intense heat, severe work, and hard drinking, and men of letters, who neglect all exercise, and live too much retired, are the most frequently exposed to occasional symptoms of this dreadful malady; but even in these men whose health is much deranged, true melancholy seldom arises, except mental causes of grief and distress join themselves to the corporeal ones, and this constitutes one of the characters which distinguish *Melancholia vera* from *Hypochondriasis*. The former may be said to be always excited by mental causes, and consists in various phenomena of grief, despondency, and despair; whereas the latter most commonly arises from corporeal causes, and its mental phenomena consist

consist of erroneus ideas entertained about their own make or body. These two diseases are, indeed, often united in the same subject, and then the mental character is seldom constant; for, at times, the strange illusions of hypochondriasis prevail, and at other times the despondency and despair of melancholy. Melancholic patients seldom live long. They often terminate their own existence in the attacks of the disorder; but even when carefully watched, and every care is taken of them, they never attain old age. Many die before thirty or forty, and few live beyond sixty; but a great deal of diversity in this respect arises from the difference of the time of life when they are first seized with the complaint.'

In the general conclusions, we observe a distinction attempted, which (we think) is by no means established from facts.

'Corporeal causes of delirium are of two kinds. The first act by altering the action of the arteries of the brain and nerves; the second by yielding morbid impressions, which either impair, or prevent the transmission of natural external nervous impressions, in their progress to the mind.

'The first class of corporeal causes produce mania and the delirium of fevers; the second, hypochondriasis and the delirium of nervous or hysterical patients.'

We apprehend, however, that changes in the vascular system have sometimes not been observable, on the dissection of patients who have died in a maniacal state; and that the dissection of hypochondriacal patients has frequently contradicted the latter part of Dr. C.'s assertion.

We meet with some facts deserving attention in the Appendix, from the writings of Dr. Greding. The following passages respecting the fatal terminations of mental diseases are curious, and apparently accurate:

'The greater number of insane people fall into a state of atrophy or decay towards the close of their life; for it has been found that of one hundred maniacs sixty-eight died in this way; of twenty-six epileptic maniacs there were thirteen; of sixteen epileptic idiots only four; of twenty who were purely epileptical, there were eleven; and of twenty-four melancholic, there were twenty; and lastly, of thirty idiots, there were twenty-one who died of this kind of consumption.

'Hydrothorax appears to be the disease to which they are most subject; for we have found, that of one hundred maniacs there were seventy-six; of twenty-six epileptic maniacs nine; of sixteen epileptic idiots ten; of twenty purely epileptical, eight; of twenty-four melancholic patients, there were twenty; and lastly, of thirty purely idiotical there were eighteen, in whom the thorax was found full, either on one side or in both of a fluid which was either of the common yellow colour, or of a bloody colour; and, now and then, of a fluid which was extremely stinking and offensive.'—

'Consumption, from an ulcerated state of the lungs, appears to be another disease, which often terminates the existence of insane people; for it has been found, that of one hundred maniacs there were

were forty who laboured under Phthisis pulmonalis; of twenty-six epileptic maniacs, eight; of sixteen epileptic idiots, four; of twenty purely epileptic patients, seven; of twenty-four melancholic persons, twenty; and lastly, of thirty idiots, there were fifteen consumptive.'

From another extract, the reader may learn that the epithet *thick-skulled* is not unmeaning in a literal sense:

'It is very remarkable, that the skulls of the greater number of such patients are commonly very thick; nay, some have been found of a most extraordinary degree of thickness. Among two hundred and sixteen patients of this description, whose bodies were inspected after death, there were found one hundred and sixty-seven whose skulls were unusually thick, and only thirty-eight thin ones; among which last number there was one which was much thicker on the right side than on the left. But in particular it was observed, that among one hundred raving madmen, seventy-eight had very thick skulls, and twenty very thin ones; among which skulls there was one quite soft. Among twenty-six epileptic raving madmen, there were nineteen found with very thick skulls, and four very thin; among sixteen epileptic idiots there were fourteen, and among twenty epileptic patients, sixteen who had very thick skulls; among whom there was one discovered, one side of whose skull was thick and the other thin. Among twenty-four melancholic patients, there were eighteen with very thin skulls; and lastly, among thirty idiots, twenty-two with very thick, and six with very thin skulls. All the others had skulls of a natural thickness.'

Many other anatomical observations by Dr. Greding merit the notice of students, in the general paucity of facts on this most interesting subject.

Dr. Crichton has certainly rendered this work a respectable compilation; though we cannot avoid remarking that many of the discussions might have been advantageously omitted, and the whole rendered more interesting by being considerably abridged.

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ART. XVI. *Thoughts on the English Government:* Addressed to the quiet Good Sense of the People of England: in a Series of Letters. Letter the Second. The Design of the first Letter vindicated—Authorities from Records, Law-writers, and others to support its Doctrines—Hale, Coke, Clarendon, Whitlock, Hooker, Mr. Burke, Mr. Pitt, Lord Thurlow, the present Attorney General, [now Lord Eldon,] and Chief Justice of the Court of Common Pleas—The Expression of three Estates, three Branches of the Legislature, and King, Lords, and Commons, considered—Censure of Opinions from Montesquieu, Locke, and other philosophising Politicians—Censure on Blackstone and Wooddeson—Defence of the Paragraph prosecuted as libellous—The Author's Accusers proved guilty of Præmunire—The Author's Political Creed delivered in Nineteen Propositions—Expostulations on the Prosecution of Mr. Reeves. 8vo. pp. 200. 4s. Wright. 1799.

ART. XVII. *A brief Vindication of the Rights of the British Legislature;* in answer to some Positions advanced in a Pamphlet, entitled, "*Thoughts on the English Government, Letter the Second, addressed to the quiet Good Sense of the People of England.*" By Richard Wooddeson, D.C.L. many Years Vinerian Professor in the University of Oxford. 8vo. pp. 40. 1s. Payne. 1799.

ART. XVIII. *Thoughts on the English Government*, &c. &c. Letter the Third. Character of Mr. Wooddeson—Reply to his brief Vindication—His Manx Halfpenny—Description of a Lawyer's Argument—Mr. W. suppresses two Passages of the Attorney General's Speech—The Form of Proceedings in Council—Mr. W. mutilates a Passage from Hale—Form of Prayer for the High Court of Parliament—Mr. W. is reproved—Of Tellurian Politicians—Expostulation with Mr. W. on the Manner of his brief Vindication—Reasons that induced the Author to write these Thoughts on the English Government—His Reason for being a little severe with Mr. W.—Encomium on Mr. Whitaker's Origin of Government. 8vo. pp. 90. 2s. Wright. 1799.

ART. XIX. *Thoughts on the English Government*, &c. &c. Letter the Fourth. Blackstone's Commentaries deficient in Constitutional Information—The probable Reasons of the Commentator's Deficiency in this Branch of Knowledge—Certain Speeches criticised for unconstitutional Expressions—Parliamentary Phrases—Examination of the first seven Chapters of B.'s Commentaries—Their Arrangement—The King is not a Magistrate—Our's is not a Constitution of Balances and Checks—A Paragraph of B.'s—Text compared with an amended one—The Word Prerogative does not properly signify the Royal Authority—Postscript. 8vo. pp. 74. 2s. Wright. 1800.

As the subject of these four pamphlets is the same, we shall consider them in a connected view, and in one article acquaint our readers with the principal question discussed in them. We have transcribed the particulars of the title-pages: because they may be considered, especially in the case of the first, the third, and the fourth tract, as a table of contents, and will sufficiently shew all the topics that are introduced; many of which the limits of our journal prevent us from noticing.

Mr. Reeves is universally allowed to be the author of these *Letters*: but the veil of obscurity is still preserved. The first of them (see M. Rev. vol. xviii. N. S. p. 443) was the ground of a prosecution against him for a libel on the constitution. In his second letter, he maintains the same opinions for which he was before arraigned, and farther begs and declares that every sentence and word in his former letter may be considered as now re-said and re-published; and 'I do hereby (he continues) re-say and re-publish the same, and do com-

mit them, together with this, to the same tribunal; and if the opinion of the Judges, formed on the rigid principles of law, shall not be with me, and if every thing I have said in this and my former letter shall not be sanctioned and confirmed, I shall be content to pass for a libeller.'

He endeavours to support his idea of the frame and nature of the constitution of our Government, by authorities to be found in law-books, records, and history: but we must declare that these by no means appear to us to be decisive, being liable to objections, capable of very different constructions from those which are put on them by the present author, leading to different conclusions, and opposed by other authorities equally respectable.—That we may be in no danger of misrepresenting this writer's sentiments on so delicate and important a subject as that of our consitution, we shall quote his own words:

'In my Letter, the King is considered as the supreme head of the Government, the functions of which he exercises by different advisers, assigned by the law and usage of the realm, either in Parliament, or out of Parliament; which two functions may be denominated by two terms, that have grown into fashion; *the executive power* of the King, and the *legislative power* of the King *.

'As to the *executive*, it is plain to every common observer, that the whole of that power and duty is placed in the King. He executes the law, he is supposed to be present in some of the courts, as in the King's Bench, and Chancery; all of them are the *King's* courts, and every process runs in *his* name. The command of the army and navy, as well as that of the civil force, is in his hands. *The King's peace*, is the quiet of the country. In short, no one doubts, but that the whole of the executive power is lodged in the King.

'Nor can there be more doubt, after a little consideration, that the *legislative* is also residing fundamentally in the King. The two Houses of Parliament, consisting of the Lords and Commons, constitute one of the *councils* with which the King consults on the arduous affairs of the nation. It is therefore in these two respects called *the Great Council of the Realm.* —*His* Parliament †—The supposition of law is, that he is always present there; and all the dignity and pre-eminence ascribed to the Parliament are derived, as I take it, from the consideration of the King being at its head. We have seen during the trial of Mr. Hastings what reverence was shewn only to the *cloth of estate*, because it is the throne where the King sits. The

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'* I find these terms in common use; I shall hereafter give my reasons for disapproving them. Vid. post p. 175, and the note there.'

'† It is known to every pleader, that wherever it is necessary to speak of the King, coupled with the Parliament, it must be pleaded as *his Parliament.*'

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very liberty of speech, of which the Commons are justly so proud, is granted to them, at their prayer, on the opening of the Parliament by the King; and so are the whole of their privileges.

'The Parliament is also stiled the King's *Court* of Parliament; judgments there are supposed to be sanctioned immediately by *him*. And acts of Parliament, that is *statutes*, are, in the form of them, considered as the acts of the King, to which the Lords, and Commons give their *advice* and *consent*; however the formation and discussion of them in the Houses may suggest the appearance, that they are acts of the Lords and Commons, to which the king only assents. But the *form* (which is the *substance* according to the Attorney General) shews they are the King's acts, just as much as those he orders in his Privy Council, are his acts and not those of the Privy Council; the Privy Council in one case, and the two Houses of Parliament in the other, prepare, and propound to his Majesty for his approbation, their orders and their bills. He is alone the efficient cause of both.

'This great council of the realm derives its origin from the King, equally with his Privy Council: it is called by his writ, and may be dissolved by his proclamation; the peers are all created by the King's patent, or writ; and though the Commons are elected by their respective constituents, yet the places where they are elected, I mean at least the cities and boroughs, have all been nominated, from time to time, by the King. This right of nomination has not indeed been exercised since Charles the IId's reign, but it is still supposed by the better opinion to reside in the King, because no law has taken it from him; and those who question it, allege no stronger objection to it, than the *Union with Scotland*, by which the number of Scotch members was fixed at 45, and it is contended, that it would diminish the proportion that kingdom is, by the compact of union, to hold in the legislature, if the King called upon any fresh English boroughs to send members.

'Can therefore any thing be more peculiarly *his* than the Parliament, which owes its existence to the King? The frequency, and continuance of Parliaments, as we have them in our days, are wholly ascribable to the King's choice; he is not obliged by law to hold a Parliament till within three years after a prorogation, or dissolution.

'It was therefore meant to say, and it is truly said, as I contend, that the King is the *supreme power* from which the whole of our constitution is derived, by which it is governed, and round which as a centre it moves, and performs all its operations.

'That he is the *caput, principium et finis*. That *with* him, we possess every thing, not only what is immediately a part of himself; but also, that which is not in every sense so, namely the *commons* and *juries*; for those are not brought into action but by his writ, and at his call. That *without* the King we cannot have *them*, or any thing whatsoever civil or military. He is the *sine qua non* of the whole constitution and government; not an accidental part, not an adjunct, not a thing that may or may not exist: but an essence, a primary cause, always in action; while Lords and Commons and juries, are

at intervals unemployed and dormant, being in their nature only occasional and temporary.'

In another passage, the author declares that it is the business of the Houses to prepare bills for the King's approbation, but that the King is the maker of the laws. The writer appears perfectly aware of the opposition which this doctrine is calculated to produce; and he endeavours to remove that opposition by what we consider as a weak and contemptible sophism, by a mere change of terms, where the meaning remains the same.

'I know that some will still resist this doctrine upon general principles, though they find themselves silenced by authorities, and by the particular usage of *our* constitution. They may think it strange, that after the framing, the considering, and revising, which bills undergo in the two houses, not the houses, but the King (who may be supposed to know nothing of them till they are presented to him for his approbation) should be said to be the maker. To such objection it may be answered, that till they come to the King they are only bills, or proposed drafts for laws, of which it is true, the two houses are makers; but that it is the King, who makes them into *laws*; of which, therefore, he alone is the maker.'

It is observable that, into these *bills* or *drafts*, the King cannot introduce the smallest change or alteration; and that the authority of the Houses is as necessary to the enactment of *laws*, (call them *bills*, or *drafts*, at pleasure; the name alone is varied;) as the authority of the King. We shall have occasion to enter more fully into this subject, when we consider Mr. Wooddeson's pamphlet, and the third letter in reply.

In the remainder of Letter II. are contained the censure of Mr. Wooddeson, which produced his *Brief Vindication*, and the defence of that passage in the first Letter which was considered and arraigned as libellous. In this defence, it must be allowed that the writer evinces considerable talents: but he exposes himself to merited reprehension for the sarcastic contempt with which he treats the sentiments of his opponents, and for the arrogance and presumption with which he speaks of his own opinions, as alone furnishing a true and just view of our constitution.

The charge brought against Mr. Wooddeson is that, *following the idea of the legislature being the supreme power, he begins with the Parliament and then comes to the King; and that in these respects he follows his predecessor Blackstone both in doctrine and arrangement.* After having maintained the propriety both of his doctrine and of his arrangement, Mr. W. proceeds in his *Vindication* to endeavour to confute those passages, in which the letter-writer attempts to degrade and diminish the dignity

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and power of the two Houses of Parliament. *Statutes*, according to the latter, are the acts of the King, to which the Lords and Commons indeed give their advice and consent, but still they are the *King*'s acts; *Statutes*, according to Mr. Wooddeson, are enacted 'by Lords and Commons as well as and in concurrence with the King.' To support this position, Mr. W. shews that the form of the statutes, from which the letter-writer had drawn an argument in favour of his opinion, proves that the two houses are legislators also with the King; since the words are not only, *be it enacted by the King's most excellent Majesty, with the advice and consent of the Lords Spiritual and Temporal, and Commons, &c.* but the emphatic and essential words, AND BY THE AUTHORITY OF THE SAME, are added, not indeed by the letter-writer, because they did not assist his mode of reasoning, but in the statutes themselves. We are aware that he is not satisfied with this construction of the words *by the authority of the same;* and that, in his third letter, he proposes another construction, more strained indeed, but less unfavourable to his sentiments. The introductory words to different statutes even in the same period, it must be acknowleged, considerably vary: but they all, with a greater or a less degree of force, tend directly (according to our understanding of them) to shew that the acts of the legislature are ordained by Lords and Commons as well as by the King.—We shall copy a few of them, as they occur in the Statute Book, during the reign of Henry the Eighth; who ruled with a more arbitrary sway than any of his predecessors. In the 27th of this King, cap. 7. "for the abuses in the forests in Wales," we find these expressions—"It may please the King's Highness, with the assent of the Lords Spiritual and Temporal and the Commons in this present Parliament assembled, *and by the authority of the same*, to enact &c." Precisely to the same effect is the introduction to several other statutes passed in this reign.—Again, in the immediately succeeding statute, we observe the words "the King's Highness is pleased and contented that *it be enacted by authority of this present Parliament*;" here it appears that the law in question was enacted by the authority of Lords and Commons with the consent of the King, (*pleased and contented* bear only that construction,) rather than by the King with the assent of the Lords and Commons.—In the statute, "For Clerks of the Signet," 27 Hen. 8. c. 11. we find a still farther variation, as it runs thus; "Be it ordained, established, and enacted, by the consent and assent of the Lords Spiritual and Temporal and the Commons in this present Parliament assembled, and by authority of the same." Again, in the next act, "for the true making of cloth,"

we observe those expressions which appear to us to place the matter beyond all farther dispute; and clearly to shew, as far as it can be collected from the *form* of the Statutes, that the Lords and Commons had a concurrent (we do not say CO-ORDINATE, because the term is particularly offensive to the letter-writer,) power with the King in the enactment of laws. The words are these: "Be it ordained and enacted by the King our Sovereign Lord, the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by the authority of the same." The same mode of expression is adopted in cap. 13.;—and in cap. 14., being an act "concerning the custom of leather," we find that "It is enacted by the authority of this present Parliament;"—a Parliament consisting in course (vide Co. Litt. 109. b. Salk. 510.) of King, Lords, and Commons. The act for the inrolment of bargains and sales, 27 Hen. 8. c. 16. is worded in the same manner. The last variation which we shall notice is to be found in the act ordaining tithes to be paid throughout this realm, 27 Hen. 8. c. 20. "Our Sovereign Lord the King hath ordained and enacted, by authority of this present Parliament." Do not these expressions naturally, we had almost said necessarily, lead to the conclusions that his Majesty could not have enacted *without* the authority of his Parliament; and that, if such authority be indispensable, the Lords and Commons are legislators jointly with the King? That tyrannical act, properly called by the protestants the *Bloody Bill*, "for abolishing of diversitie of opinions in certaine articles concerning Christian religion," passed in the thirty-first year of Henry the Eighth, and preserved in the Appendix to Ruffhead's edition of the Statutes, "is ordained and enacted by the King our Sovereign Lord, the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by authority of the same."

The act 31 Hen. 8. c. 8. which gave to the King's proclamations the same force as to a statute enacted by Parliament, would have been in a great measure useless, if the authority of a Parliament had been unnecessary to constitute an act of the legislature. Hume was no enemy to prerogative; and yet, in his reasoning on this law, which was in such direct opposition to the spirit of constitutional liberty, as understood even in those days of violence and injustice, he severely reprehends the Parliament for the entire surrender of their civil liberties: thus unequivocally shewing his opinion that their authority was necessary to, and that such authority might have been withholden from, so shameless a measure: which, without it, could not have passed into a law.

Mr. Wooddeson proceeds to examine the authorities by which the letter-writer supports his position, that laws are enacted by the King alone; and he brings forwards several (to us, more satisfactory) authorities, to shew that laws are enacted by all the constituent parts of Parliament; namely, by Lords and Commons, as well as by the King. Among the rest, he adduces the opinion of that learned judge, Lord Hale, as delivered in his Analysis, sec. 5. His words are, speaking of making statute laws and spiritual laws, " so that in both these kinds of laws, the King's power of making is only a qualified and CO-ORDINATE POWER."

To this part of the subject, we shall add a few authorities not noticed by Mr. W.

" The jurisdiction of this court," says Sir Edward Coke, speaking of Parliaments, 1 Inst. 110. a. " is so transcendant, that it maketh, enlargeth, diminisheth, abrogateth, repealeth and reviveth, laws, statutes, acts, and ordinances, concerning matters ecclesiastical, capitall, criminal, common, civill, martial, maritime, and the rest." This is an irresistible authority for the power of Parliament,—which, as we have seen before, consists of King, Lords, and Commons,—to make laws; and this authority is supported by the concurrent opinion of Chief Baron Comyns in his Digest, Tit. *Parliament*, H. 1. who had before laid it down in the same title, that the *assent* of King, Lords, and Commons was necessary to the enacting of a statute, placing the power of each in this particular on an equal footing; and that it is only an ordinance, if there be the consent of only one or two of them; and, again, the same doctrine is maintained in the same title, R. 3. This writer also, in his title *Prerogative*, observes that no statute can be enacted without the assent of the King, but does not state that the King alone can enact a statute.

The letter-writer is not satisfied with these authorities, but represents them, and many more which might easily be collected to the same point, as ' unmeaning unconsidered trifles;' which, in his Letter to Mr. Wooddeson, he says, ' you are in the habit of collecting as choice authorities, but which I walk over, without deigning to examine, whether they can be twisted one way or the other, as of no value in either case, like your passage from Hale, with the word " co-ordinate" unhappily stuck into it.'

We have read the whole of the *Third Letter* with attention; and we remain of opinion, notwithstanding that the author fights his battle obstinately, if not discreetly, that the King, Lords, and Commons enact laws, and that the King alone does not make them with the consent and concurrence of the two

houses. With this observation, we should have dismissed this letter: but we cannot refrain from remarking that the importance of the subject discussed, and indeed the very nature of it, as being little calculated to excite the angry or the contemptuous feelings, should have prevented the appearance of petulance and disdain. From the charge, however, of having indulged in expressions of this kind, wholly unprovoked by Mr. Wooddeson, we cannot acquit the writer of the *Letters;* nor can we discover any plea in mitigation of that punishment which should attach to such conduct.

The *Fourth Letter* begins in the same supercilious manner in which many parts of the former were written, assuming the triumph of a victory, and consigning the adversary to the mortification of a defeat. It would, at least, have been as decent in the letter-writer to have waited for the decision of the public, before he pronounced a judgment in his own favour *in his own cause;* but, having been successful (as he declares) in his engagement with Mr. Wooddeson, he proceeds not only with unabated, but with increased confidence, to attack the Commentator on the laws of England.

'It is much to be lamented, that a work so popular, so generally read, and of such real merit, should be blemished with false notions, on points of great moment; and it may appear strange, that a person who has succeeded so well in detailing the law of the land, in every other branch of it, should fail in what relates to the nature and form of our Government, upon which other persons of very ordinary attainments, and of none at all in the law, think themselves so well qualified to discourse. But, the truth is, that the author of the Commentaries, at the time he drew up that Institutional work, had not the experience, or knowlege, that alone could enable him to treat this part of his subject, with the same intelligence, he had the others.'

Again he says, in the same spirit;

'I think it would be a very useful service to the country, if some one would undertake to recast, and fashion to the true form, the first seven chapters of his first volume; the matter should have a different turn given to it in many places, and there should be additions of such particulars, as the commentator does not seem to have sufficiently regarded, or even understood. To explain what I mean, I will trouble the reader with a short disquisition upon some passages in these chapters, and endeavour to suggest the sort of reform, which, according to my opinion, would be a considerable improvement in this national work. While we are taking this liberty with an author of established reputation, I must intreat the reader not to place himself in a situation too disadvantageous, and disheartening. It is not the venerable judge, we have been used to see on the bench, whom we are about to criticise and censure, but Mr. Blackstone the Lecturer at Oxford; who had fewer years over his head than ourselves, when he wrote his Commentaries; and did not, perhaps, possess the knowlege, certainly

certainly not the experience of many of us, who are too much disposed, from habit, to admit for authorities certain established names, that, upon examination, appear to have less pretensions than ourselves.'

To obviate the objection of inexperience and want of knowlege, which is here, with little delicacy, imputed to Mr. Blackstone, it is to be observed that the commentator was in his forty-third year when he published the first volume of his great and invaluable performance: since he was born in July 1723, and his work appeared in November 1765, at which time he was a Representative in Parliament for Hindon, ranked as King's Counsel, and was Solicitor General to her Majesty. So much for his inexperience; and for his not possessing the 'knowledge of many of us who are too much disposed, from habit, to admit for authorities certain established names, that upon examination appear to have less pretensions than ourselves.' We agree that they made less *pretensions;* let the world decide which has most *valid claims.*

The letter-writer is aware that it would be highly indecorous in him to contend with the venerable Judge, whom many of his readers had seen on the bench; and therefore he bespeaks their indulgence by informing them that it is not the *Judge,* but the *Lecturer at Oxford,* whom he proposes to criticise and censure. It cannot have escaped his knowlege, however, that what the '*Lecturer of Oxford*' published in the year 176;, 'the *venerable Judge*' acknowleged and sanctioned in the year 1778; when the last edition of his Commentaries, which appeared in his life-time, (he died in the beginning of the year 1780,) was given to the world with a declaration by its mild and respectable author, that he had retracted or expunged what seemed to be really erroneous, that he had amended and supplied what was inaccurate or defective, and that he had illustrated and explained what was obscure. S.R.

MONTHLY CATALOGUE,

For MAY, 1800.

AGRICULTURE, &c.

Art. 20. *Proposals for a Rural Institute, or College of Agriculture and the other Branches of Rural Economy.* By Mr. Marshall. 8vo. 1s. 6d. Nicol.

THE idea here thrown out is good; and if it were taken up by the Board of Agriculture, and strongly recommended to the Government, the plan of a Rural Institute on a large scale would probably be adopted; in which case, Mr. Marshall's proposal of assisting in the

the establishment and superintendance of it would no doubt be chearfully embraced. Although Agriculture, however, be more permanent in its operations, and less revolutionary in its effects, than commerce, it is not so short a road to wealth for individuals, nor so accommodating to Governments on the score of taxation; for which reason, it has been but little aided by public bounty; and we fear that there is small ground for expecting that this projected College will be a National Institution.

Supposing, however, that the plan is not cherished by the Government, it may be adopted by individuals on a smaller scale and in a humbler degree; as the Rev. Mr. Close has done near Lymington*, and as Mr. Marshall himself may do on his still more expanded conceptions.—Moreover, a Professor of Agriculture may be added to each of our Universities, who may read public lectures on the several branches of Rural Economy. Mo.y.

TRAVELS.

Art. 21. *Travels from England to India*, in the Year 1789, by the Way of the Tyrol, Venice, Scandaroon, Aleppo, and over the great Desart to Bussora; with Instructions for Travellers; and an Account of the Expence of Travelling. By Major John Taylor, of the Bombay Establishment. 8vo. 2 Vols. 15s. Boards. Carpenter. 1799.

From a traveller who is unacquainted with the languages of the countries through which he passes; and whose leisure, or previous studies, did not qualify him to collect observations on the natural productions of the soil; little can be expected that is calculated to furnish information.—For amusement, his readers must depend on the casualties of the journey; on incidents sometimes abundantly perplexing to the traveller, but which seldom fail to contribute to the diversion of the reader. Fortunately for Major Taylor, his journey afforded not much of that nature. If we except his tedious navigation of the Adriatic, owing to the perverseness or laziness of a Sclavonian captain, every thing proceeded *à merveilles*. The ferocious Scheikhs, Vizirs, and Imams, who perform so conspicuous a part in the pages of other travellers, make little figure in the present work; and the only particular which we can mention as remarkable, throughout the narrative, is that Mrs. Taylor accompanied her husband during the whole journey. If we mistake not, she is the first European lady who has ventured to cross the Arabian desert.

The Major was intrusted with the East India Company's dispatches for Bombay, and consequently made every exertion to promote expedition; yet his journey occupied the space of six months, which is considerably more than the average time required by a fleet to perform the voyage. Forcibly impressed with a conviction of the utility of establishing regular and speedy communications between Great Britain and India, he treats at great length of the means best calculated to facilitate expedition. The result is that the dispatches should be forwarded by the foreign mails to Messina, conveyed in

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* See M. Rev. April, p. 397.

packets

packets to Alexandria, and thence to Cairo and Suez, where vessels from Bombay should be in readiness to receive them. By these means, Major Taylor thinks, they should reach Bombay in fifty-two days from their date. Ham.

IRELAND.

Art. 22. *Castle Rackrent*, an Hibernian Tale, taken from Facts, and from the Manners of the Irish Squires, before the Year 1782. 8vo. 4s. Boards. Johnson. 1800.

We most heartily offer our best thanks to the unknown author of these unusually pleasing pages, which we have closed with much regret. They are written with singular humour and spirit; and it is seldom indeed that we meet with such flowers in our walks in the rugged and thorny paths of literature, through which we are often obliged to explore our weary way.

In these Hibernian Memoirs, we have been highly entertained with the exhibition of some admirable pictures, delineated (as we conceive) with perfect accuracy and truth of character; and we apprehend that, from a due contemplation of these portraits, many striking conclusions may be drawn, and applications made, respecting the necessity and probable consequences of an union between the two kingdoms.

In his preface, as well as in his title-page, the author has duly warned his readers to note that these are "Tales of other Times:" 'that the manners depicted in the following pages are not those of the *present* age: the race of the Rackrents has long since been extinct in Ireland; and the drunken Sir Patrick, the litigious Sir Murtagh, the fighting Sir Kitt, and the slovenly Sir Condy, are characters which could no more be met with at present in Ireland, than Squire Western or Parson Trulliber in England. There is a time when individuals can bear to be rallied for their past follies and absurdities, after they have acquired new habits and a new consciousness. Nations as well as individuals gradually lose attachments to their identity, and the present generation is amused rather than offended by the ridicule that is thrown on their ancestors.'—

'When Ireland loses her identity by an Union with Great Britain, she will look back with a smile of good-humoured complacency on the Sir Kitts and Sir Condys of her former existence.'

The Memoirs of the Rackrents are not of a nature to admit of extracts, without injury to the whole; the structure of which is of so peculiar and singular a cast, that the reader, to be himself pleased, and to do justice to the author, must be enabled to judge of the connection and dependencies of the several parts.—The work concludes with the following remark:

'Mr. Young's picture of Ireland, in his *Tour* through Ireland, was the first faithful portrait of its inhabitants. All the features in the foregoing sketch were taken from the life, and they are characteristic of that mixture of quickness, simplicity, cunning, carelessness, dissipation, disinterestedness, shrewdness, and blunder, which in different forms, and with various success, has been brought upon the stage, or delineated in novels.'

We are truly sorry that we have found it impracticable to communicate to our readers, in our usual mode of reviewing productions of merit,

merit, any share of that pleasure which this ingenious writer has communicated to us in the perusal of his uncommon performance.

Art. 23. *Union, Prosperity, and Aggrandizement.* 8vo. 2s. West and Co. 1800.

The title-page of this tract sufficiently indicates the author's zeal for the Legislative Union of the two Kingdoms; in support of which he makes many good observations. In *conclusion*, he takes it for granted that, 'In Ireland, the good consequences of the Union will be very speedily experienced, in the mild administration of penal justice; in the proscription of persecution, of every name and degree; in alleviation of the sufferings of the hitherto destitute Poor; in the curbed and crest fallen pride of the village oppressors; in the placid brow of innocence, confident of protection; in the animated countenance of independent and aspiring industry; in augmented commerce; in improving agriculture; in accumulating capital; in the security of the higher and the meliorated condition of all the inferior orders; in the increase of the middle class of society, and the softened distinction, and better harmonized and blended shades of the different ranks; in a word, the Union will make Ireland soon be as England now is; while in securing the domestic peace, it will promote the prosperity, and conduce to the aggrandizement of the whole empire.'

In regard to this pleasing *Prospectus*, the writer may possibly be deemed somewhat enthusiastic, but he is by no means singular.

Art. 24. *Speech of the Right Hon. John Beresford*, on his moving the Sixth Article of the UNION, in the House of Commons of Ireland. 8vo. 1s. Wright. 1800.

This production merits peculiar distinction, as an argumentative composition highly creditable to the author's character and ability in parliamentary business and discussions. It particularly relates to the consideration of Art. VI. of the proposed Union; the subject of which is confined to manufactures and commerce. The Right Hon. Orator, in the opening of his elaborate statements and estimates, sets out with patriotically professing, that 'in what he has to offer on this occasion, he shall endeavour to state matters as they appear to him, fairly and laudably;' hoping that 'he shall not be induced, by his favorable opinion of a LEGISLATIVE UNION between the two countries, to advance any thing inconsistent with the interests of his own.'

As far as we can pretend to form an adequate judgment, on a subject which requires a more than ordinary acquaintance with the manufacturing intercourse and commercial connexions of the Sister Islands, Mr. B. has perfectly made good his professions as a fair and candid investigator of a very important, nice, and difficult question.

POLITICAL, *&c.*

Art. 25. *Effectual Means of Providing*, according to the Exigencies of the Evil, against the Distress apprehended from the Scarcity and high Prices of different Articles of Food. By George Edwards, Esq. 8vo. 1s. Johnson.

It is patriotic, in these times, to turn our thoughts to saving on the one hand, and to the production of as great a quantity of all articles

articles of food as possible, on the other. Mr. Edwards suggests some practicable and some rather impracticable hints on providing against apprehended distress. He proposes, also, among his effectual means of producing plenty, the restoration of peace: but whether this be practicable or impracticable, we leave the Minister to determine. Mo-y.

Art. 26. *Short Strictures on a Brief Examination into the Increase of the Revenue, Commerce and Manufactures of Great Britain,* from 1792 to 1799, lately published by George Rose, Esq. By a Merchant. 8vo. 1s. Jordan. 1800.

These short strictures cannot be supposed to contain much depth of argument; since, in the small compass of twenty-two pages, the writer has cast a *coup d'œil* over almost every part of the subject. He professes to have but little faith in Mr. Rose's Statement of British Prosperity. We know not how to remove his doubts. Capt. B...y.

NOVELS.

Art. 27. *Selina;* founded on Facts. By a Lady. 12mo. 3 vols. 10s. 6d. sewed. Law.

This novel is written with a view of pointing out the evils attendant on disobedience to parents in the article of matrimonial connections. While most of the modern novels represent it as the height of all that is amiable and generous to sacrifice everything to the noble passion of love, the present has certainly a better title to commendation from its more sober and prudential doctrines. Though we applaud the intention, we are of opinion that, to give the moral its full effect, the ill consequences of the breach of duty ought to be such as naturally and directly flow from it, and should not proceed from any coincident or collateral cause not necessarily connected with the offence. If a woman marries a bad man, or has a hasty, rash, and obstinate parent, the misery which she may endure is in the one case to be attributed to the misconduct of the husband, and in the other is unjustly brought on her by that of her parent. Selina's misfortunes proceed from the vices of her husband, and her continuance in wretchedness arises from the rash vow of an impetuous father, who in a moment of passion had sworn never to relieve her. In other respects, we find little to applaud and less to censure. The attention is not often disappointed by any defect of interest in the narrative, nor offended by any flagrant outrage on probability and nature. O. Wood.

Art. 28. *The Natural Daughter.* With Portraits of the Leadenhead Family. By Mrs. Robinson, Author of Poems, Walsingham, &c. &c. 12mo. 2 vols. 7s. Boards. Longman and Rees. 1799.

Fancy has been little restrained in the composition of this novel, and the satirical talent of the writer has not lain dormant. The story may be said to possess more of entertainment than of probability; a predominance which will more readily find favour with the generality of readers, (and, critics as we are, we cannot in conscience much blame their taste,) than if it had been reversed. *Marat* and *Robespierre* are made to appear; and in affairs, we were going to say, of gallantry,—so unrestrained is the acceptation of the word! The

Leadenhead family we did not deem the most diverting part of the company introduced. Sir Lionel Beacon afforded us more amusement.

Mrs. R. has occasionally interspersed small pieces of poetry; which have feeling and imagination, and form by no means the least commendable part of the work. We give the following stanza from the description of a poor soldier:

'To mark the haughty brow severe;
To hear th' imperious, stern command;
To heave the sigh, to drop the tear,
While mem'ry paints his native land.
To know the laurel he has won
Twines round the brow of Fortune's son,
Whilst *he*, when strength and youth are flown,
Shall die unknown.'

Art. 29. *The Gipsey Countess.* By Miss Gunning. 12mo. 4 vols. 14s. Boards. Longman and Rees. 1799.

The first two volumes of this novel contain too much dissertation and digression; and narratives, little connected, displace each other by turns, as if for the express purpose of preventing a continuation of interest. The letters attributed to different characters are not sufficiently distinguished from each other in their style and phraseology; though, from a female who had associated with gypsies, some peculiarity of character and expression might have been expected, even after she had been exalted to the rank of a countess. In the latter part, the narrative is permitted to proceed with less interruption; and, (which is no small encouragement to novel readers,) in its approach towards the conclusion, the degree of interest which has been created suffers no diminution.

LAW.

Art. 30. *The Proceedings at large on the Trial of an Action brought by Mr. John Mackell*, of Park-Lane, Smith; against Mr. John Hanson, of Bruton-Street, Smith, and Furnishing Ironmonger to the King, for a supposed Libel on the Plaintiff, in a Pamphlet published by the Defendant, relative to the Prices charged by Mr. Mackell, for the Iron Railing made by him, for inclosing Gardens in the Green Park; before the Right Hon. Lloyd Lord Kenyon, and a Special Jury at Guildhall, London, 29th June 1799, taken in Short Hand by Joseph Gurney. 8vo. pp. 194. 3s. 6d. Wright.

This appears to be an accurate account of a trial, and of the circumstances occasioning it, in which the public are little concerned, though the parties must necessarily have felt considerable interest in the event. Nothing is so natural and common as to conceive that to be of importance to others, which we feel to be so to ourselves. We must however observe that Mr. Hanson's conduct seems not much liable to reprehension, and that the treatment which he has experienced has been vexatious in a great degree. The Jury nonsuited the plaintiff on the trial.

Art.

Art. 31. *Observations on the Office of Constable*, with a View to its Improvement; in a Letter to Patrick Colquhoun, Esq. one of his Majesty's Justices of the Peace for the Counties of Middlesex, Surrey, Kent, and Essex. 8vo. 1s. Sael. 1799.

This is a sensible and well-written pamphlet, evidently the production of a man who has thought dispassionately on the subject which he has undertaken to discuss. He proposes an alteration in the mode of electing constables, and an augmentation of their numbers, in the proportion of not less than one to every *hundred* housekeepers. He recommends that certain prescribed rules of order and discipline should be observed by them in the execution of their duty; that they should be furnished with more adequate means for prosecuting delinquents; and that an annual stipend should be allowed to them, in some degree suited to the labour and loss of time to which the active constable is liable. On each of these topics, the writer shews considerable knowlege, and we regard the work as intitled to attention. S.R.

Art. 32. *The Trial of Jane Leigh Perrot*, Wife of James Leigh Perrot, Esq. charged with stealing a Card of Lace, in the Shop of Elizabeth Gregory, Haberdasher and Millener at Bath, at Taunton Assizes, 29th March 1800. Taken in Court by John Pinchard, Attorney of Taunton. 8vo. pp. 45. 2s. Newbery.

The jury acquitted Mrs. Perrot of the offence with which she stood charged. Such a verdict neither requires nor admits of confirmation from us; and, if we entertained any doubt of the propriety of the decision, it would be scarcely decent to express it. Our court is only a court of criticism, not of appeal;—and in course the matter here submitted to our view is *coram non judice*. S.R.

Art. 33. *The Duties of Overseers of the Poor, and the Sufficiency of the present System of Poor Laws*, considered in a Charge delivered to the Grand Jury at the General Quarter Sessions of the Peace for the Isle of Ely, 2nd April 1799. By James Nasmith, D. D. Chairman. To which are annexed, Remarks on a late Publication entitled, "Observations on the present State and Influence of the Poor Laws, founded on experience, by Robert Saunders, Esq." 8vo. pp. 70. 2s. Rivingtons.

We have read this pamphlet with considerable satisfaction, derived from the interesting nature of the subject, and from the candid, intelligent, and dispassionate manner in which it is discussed. Dr. Nasmith is of opinion that, whatever abuses may exist in the management of the poor, (and he admits the existence of many,) they are referable to the neglect of the laws now in being, and are not to be imputed to any insufficiency in the present regulations. In conformity with this sentiment, he observes that no new statutes are necessary; and that nothing more is requisite than for the respectable inhabitants of every parish to act up to the true spirit and meaning of these laws, and to exert their influence in enforcing a strict and punctual observance of them. On this subject, the author differs materially from Mr. Saunders, (see our 29th Volume, N. S. p. 458.) who attributes most of the evils attending this system to the nature of the overseer's office, which is indued with too much power, and which involves in it a medley

medley of important and degrading duties. "*Nolumus leges Angliæ mutari,*" however, is Dr. Nasmith's motto; and he applies it with confidence to our laws respecting the poor; while Mr. Saunders thinks that improvements may be introduced into these regulations, and goes so far as to specify and recommend them.—The legislature, aware of the importance of the subject, about two years ago gave it a serious consideration: but no alterations have been made in consequence; which circumstance may be imputed either to the difficulty of the undertaking, or to their conviction on examination that no change was necessary.

We have not often read a pamphlet more distinguished than the present by judicious observation, valuable and appropriate knowlege, or candid and temperate remark. Where the author entertains opinions different from those of other writers on the same subject, as in the case of Mr. Saunders, he expresses his dissent with moderation and good manners. S.R.

Art. 34. *An Examination of the Statutes now in Force relating to the Assize of Bread;* with Remarks on the Bill intended to be brought into Parliament by the Country Bakers. By James Nasmith, D D. one of his Majesty's Justices of the Peace for the County of Cambridge and Isle of Ely. 8vo. pp. 90. 2 s. 6 d. Rivingtons. 1800.

The object of this pamphlet is to inquire into the principles on which the tables of assize in the statutes 31 Geo 2. c. 29. and 13 Geo 3. c 62 have been formed; to investigate in what particulars they adhere to or deviate from those principles; to point out in what manner the irregularities (for the existence of such irregularities must be admitted,) affect the prices or weight of bread; and at the same time to shew the means of remedying these irregularities, and correcting the tables, so as to make them strictly conformable to their principles. The author proceeds to consider how a new and general table may be formed, not liable to the same objections that have been brought against the very principles on which the present tables are constructed. We observe much good sense and knowlege of the subject contained in this publication, and we recommend it to the attention of those for whose use it was more particularly designed. L.R.

Art. 35. *Reports of Cases argued and adjudged in the King's Courts at Westminster.* By George Wilson, Esq. Serjeant at Law. The third Edition, with general and improved Tables of the Principal Matters, and of the Names of the Cases, some Account of the Judges, Serjeants at Law, and most eminent Counsel attending the Bar during the Period of these Reports; with other Alterations and Additions. Royal 8vo. 3 Vols. 1 l. 14 s. Boards. Brooke and Rider. 1799.

These reports by Serjeant Wilson were published in folio in the year 1770; and we now announce their appearance in their present commodious size, not on account of any material improvement which they have received, but because we consider it as our duty to inform the public of those particulars which render a valuable work more accessible than it had been on former occasions.

RELI-

RELIGIOUS.

Art. 36. *The Libertine and Infidel led to Reflection, by calm Expostulation:* A Method recommended in a farewell Address to his Younger Brethren. By John Duncan, D. D. Rector of South Warmborough, Hants. 8vo. pp. 502. 6s. Boards. Cadell jun. and Davies. 1799.

To the benevolent disposition and conciliatory efforts of this writer, we have on several occasions paid a tribute of respect. (See M. R. vol. xlviii. p. 422. vol. liii. p. 278. and N. S. vol. vii. p. 234. vol. xv. p. 101. 464.) This work is an enlargement of an *address* under a similar title, published in 1794, and of which we expressed our approbation in the page and volume of our Journal last cited. To the sentiments there delivered, we have now only to add that the venerable author maintains the same character for liberality and candour in this publication, and that he pursues the same course of benevolent labours for promoting rational views of religion and the genuine spirit of christianity, which have intitled him to honourable notice on former occasions.

The present work is admirably calculated to conciliate and unite persons of discordant sentiments, to reclaim the erring, to restrain licentiousness of principle, and to encourage the votaries of religion amid the gloomy and threatening appearances of the passing time. With these views, we recommend it to the perusal of those to whom it is immediately addressed; and we cordially wish that the author's efforts, in favour of the cause of truth and charity, may not prove ineffectual. To himself, however, the consciousness of well-aimed and repeated endeavours cannot fail to be a source of the utmost and the purest satisfaction in the decline of life; and we hope that he will long enjoy this happiness.

Art. 37. *A Funeral Oration on the late Sovereign Pontiff Pius the Sixth.* By the Rev. Arthur O'Leary; to which is prefixed an Account of the solemn Obsequies performed to his Memory at St. Patrick's Chapel, Sutton-street, Soho, by Order of Monsignore Erskine, his Holiness's Auditor, 16th November 1799. 8vo. 1s. 6d. Keating, &c.

Effect being much studied in all the ceremonials of the Romish church, it was to be presumed that, on so solemn an occasion as that to which this pamphlet relates, every preparation would be made with sable drapery, dirges, and processions, with a decorated cenotaph, artificial darkness, and wax-tapers, to impress the mind. Such, it appears, were the ceremonies observed previously to the delivery of this Funeral Oration on the late Pope; which, as might be expected, is composed in a strain of panegyric. The virtues of the unfortunate Pius VI. were indeed intitled to praise; and one of his own clergy is surely to be pardoned, if, at a moment when his obsequies were solemnized, he should paint those virtues with all the warmth of colouring derived from eloquence, animated by affection and the most pious veneration. Posterity will not seek for the true and discriminating character of the late Pope in Mr. O'Leary's oration: but as a composition it is a proof of talents.

Mr. O'Leary often alludes to the *Memoirs of the Life of Pius* VI. lately published *, as not doing justice to his memory. He lived certainly in a very critical period; and the enemy and the friend will differ considerably in their representations of him. The unfeeling behaviour manifested towards him by the French is here deservedly reprobated.

Art. 38. *Nine Discourses on Prayer.* By John Townsend, Minister of the Gospel, Jamaica-row, Bermondsey. 8vo. pp. 306. 5 s. boards. Matthews. 1799.

General readers may possibly be inclined to expect that such a volume as this would not be confined to one ~~subject~~ topic: but the author may plead that these nine sermons are published by request. The preface informs us that they derive their origin from a social conversation which, at his own fire-side, took place on the subject. To answer inquiries, and to afford some aid to devotional exercise, he determined to preach on ~~the subject,~~ this point and was, he tells us, insensibly led to a greater length than he had intended. He remarks that the reader must not expect the 'embellishments which recommend sermons to the approbation of literary men, or to the mere curious and speculative professor:' according to his own account of them, 'in arrangement they are defective in logical precision; in the composition they are not only far from elegant, but, he fears, they will be found very incorrect.' There may be some policy in all this; and, as the writer is thus before-hand in censure, we shall not say much on these points. Plain discourses are not unfrequently the most useful; and though Mr. T. is rather diffuse and declamatory, he is not quite so inaccurate as his own criticism might lead the reader to expect. Some passages are well written, and the whole attains to rather more than mediocrity, although it has the air of old and puritanical writing. Mr. Townsend in one place refers us to a criticism of Dr. Manton concerning an expression which St. James uses, *viz.* 'the effectual fervent prayer of a righteous man,' who says that the word properly signifies prayer *wrought* and *excited*, and so implies the influence and efficacy of the *Holy Ghost*,—to which it is here added, 'until *he* begin to work, the soul will never pray in spirit and in truth.' This, surely, is a misapplication of what in the epistle of James appears to relate to a miraculous faith or impulse; and it opens a door for fancies which may prove pernicious.—Some just and proper observations occur in different parts of the volume, though extended to greater length than was necessary, and perhaps not sufficiently attending to that practical influence of prayer on the conduct, destitute of which it loses all its value. Some expressions, particularly at p. 8. and p. 173. do not imply all that candour and liberality towards those who in some opinions differ from the writer, which christianity inculcates; and which rational, reverent, and affectionate prayer to the *Great Father of all* has a tendency to excite and improve.

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* See Appendix to M. Rev. vol. xxix. N. S. p. 563. An English translation has also appeared.

PHILO-

PHILOSOPHY.

Art. 39. *Experimental Inquiries concerning the Principle of the lateral Communication of Motion in Fluids;* applied to the Explanation of various Hydraulic Phænomena. By Citizen J B Venturi, Professor of Natural Philosophy at Modena, &c. Translated from the French. 8vo. pp. 75. and 2 Plates. 2 s. 6 d. Taylor, Holborn. 1799.

The theory of the motion of fluids has exercised the invention and skill of the most eminent geometricians. It has been the cause of improvements and discoveries in pure analysis, but it still remains uncertain and imperfect. D'Alembert, Daniel Bernouilli, and Bossut, have published treatises on hydrodynamics, and have attempted to calculate the velocities of effluent fluids, and the times of emptying vessels. Their theories, however, fail to produce results agreeing with experiments.

M. Venturi, the author of the present treatise, sensible of the little dependance which can be placed on mere theory, rejects it almost entirely, and gives a series of propositions as established solely by experiment. These propositions are, however, assumed as principles to solve other effects observable in the motion of fluids. The first principle, as established by experiment, is that the motion of a fluid is communicated to the lateral parts which are at rest; which principle differs a little from that which was established by Newton in the second volume of the *Principia* *. (Prop 41, 42.)

M. Venturi next proceeds to those experiments by which it appears that the expenditure of water, from vessels, is increased by inserting horizontal cylindrical pipes; and this increase of expenditure is caused, he says, by the pressure of the atmosphere: which truth he establishes by several ingenious experiments. The antients, as M. Venturi observes, were acquainted with the circumstance that descending tubes caused more fluid to flow from a vessel than would issue from a simple orifice.

The necessity of plates, to explain the experiments, prevents us from entering into their details; and we have stated some of the results, in the hope of encouraging those who are fond of physical inquiries to the perusal of the work itself.

The latter part of this treatise is occupied in the application of the principles established by experiment, to objects of practical utility; to the form of the flues of chimnies; to the blast of a furnace, caused by a fall of water; to the drainage of lands, without the aid of machines, and by means of a fall of water, even in the case when the ground is on a lower level than the established current below the fall; to the tail water of mills, &c. M. Venturi likewise considers the causes of eddies, and the means of avoiding them in the construction of canals; (and it is desirable to avoid them, since they retard the velocity of the stream;) the causes of the excitation of sound in organ pipes, and in conical divergent pipes, &c.

The simple machinery, as described by M. Venturi, is well adapted to the ends which it is to answer; and the experiments

* "*Motus omnis per fluidum propagatus divergit a recto tramite in spatia immota.*"

appear to have been regulated and varied with judgment and discrimination. No theory is imposed: but the results of the experiments are offered with that diffidence and scepticism, which, on a subject so intricate as the motion of fluids, are the natural fruit of deep and deliberate investigation.

The English public are obliged for this translation to Mr. W. Nicholson; who, with his usual good judgment, had previously inserted it in his valuable *Journal of Natural Philosophy, Chemistry, and the Arts.*

R. Wo

Art. 40. *Result of two Series of Experiments towards ascertaining the respective Velocity of Floating Bodies, varying in Form;* and towards determining the Form best adapted to Stability, or possessing most Power of resisting the Force of the Wind in carrying Sail: intended to convey useful Hints to the Constructors of Ships; with Observations: in a Letter to the Society for Improvement of Naval Architecture. By Charles Gore, Esq. of Weimar in Saxony. 4to. 5s. sewed. Black. 1799.

In this small work, results are merely stated, and we find no information concerning the machinery, nor any detail of the experiments. Two plates are given; the first exhibits the forms of the various vessels which were tried, and the author has annexed their weights and velocities.

'From the result of the foregoing, it seems to appear, that the form best calculated for velocity, is a long parallel body, terminating at each end in a parabolic cuneus, and having the extreme breadth in the center. Also, that making the cuneus more obtuse than is necessary to break with fairness the curve line into the straight, creates a considerable degree of impediment. And, I am inclined to think, from what I have stated, that the length of ships, which has already been extended with success, to four times the breadth; is capable, with advantage, of still further extension, perhaps to five, and, in some cases, even to six times.'

The experiments to which the second plate refers were calculated to ascertain the respective degrees of stability, or power of resisting the pressure of the wind, in carrying sail, on bodies of different forms.

The bodies used in the experiments had their specific capacities and weights precisely equal, but their forms different. From the results of the experiments, the author concludes:

'From hence it appears, that the form of a midship body, best adapted for stability only, is a flat bottom, with perpendicular sides; and, that the next best adapted, is a semicircle. But as there exists much difficulty in constructing the former with sufficient strength, besides its being ill adapted to heavy seas, as, by the sudden descent in pitching, the bottom will strike the water, nearly at right angles, and sustain, thereby, a tremendous shock. And, as the latter seems to be too inclinable to transverse oscillation, or rolling, and also to be deficient in capacity for many services, I am of opinion, that a midship body, of a compounded form, is most applicable to general purposes.'

On account of the few documents before us, we are unable to speak critically concerning this tract. To benefit naval architecture,

we

we are of opinion that the method of experiment is more sure and expeditious than that of calculation: yet conclusions from experiments must be drawn with great caution. It is by no means certain that a result obtained for a body of a given bulk will obtain for similar bodies, but which differ in dimensions.

R. Wood.

MISCELLANEOUS.

Art. 41. *A Treatise upon Lime considered as a Cement, and also as a Manure.* 8vo. pp. 27. Printed at Edinburgh. 1799.

The writer of this little treatise begins with telling his readers that he does not pretend to be deeply versed in the chemical history of lime, but that his information is founded on practical observation, and that he shall attempt 'to make lime as a cement and as a manure more generally known, and perhaps more useful than it has hitherto been.'—Lime is only useful as a cement while in a soluble state, or free from carbonic acid; its concreting, in consequence of attracting this acid, constitutes its useful property as a cement. Builders should be aware that lime, which has been long exposed to the air, will have its virtue as a cement impaired; and that a new calcination will render it as fit for this purpose as ever. In plaistering the walls of houses, care should be taken to use lime recently mixed with water, instead of previously leaving the mixture exposed for a long time to the air; for the obvious reason that the lime hardens on the wall by absorbing carbonic acid.

With regard to the use of lime as manure, we are told by the author that, when applied to plants, it extracts carbon which abounds copiously in all plants, and it produces fermentation and putrefaction in every vegetable substance. Lime also contains, in a remarkable degree, the principles of inflammability, insomuch as to restore the calces of metals, &c. Hence 'we may safely say that lime contains the food of plants in an eminent degree.' It is surely needless to quote at length such unfounded doctrine.

The author adds that, urinary concretions being calcareous, '*aeriated*' water is very efficacious in the removal of them.—There is a small proportion of rational doctrine in this little pamphlet, but even that consists only of what is known to every *Tyro* in chemistry; and the rest is undeserving of criticism. It is scarcely worth while to notice the erroneous spelling of moſt of the technical words, viz. *watercle, putrifaction, aeriated, assidulated*, &c.

Dr Pearn.

Art. 42. *Official Correspondence between his Excellency Count Metternich*, Minister Plenipotentiary of the Emperor, the Deputies of the Empire, *and Citizens Treilhard, Bonnier, Roberjot, and Jean de Bry*, Ministers Plenipotentiary of the French Republic, assembled at Rastadt for the Purpose of negotiating a Peace between those Powers. Containing the Whole of the State Papers from the Commencement of the Negotiation in December 1797, to April 1799, the Period of its Dissolution. From the original Papers; with an English Translation. 8vo. 9s. Boards. Wright. 1800.

A collection of the notes and relations of the conferences which passed in the course of this extraordinary negotiation. If the revolution has covered France with military glory, it has not raised her

diplomatic reputation. In the proceedings at Rastadt, the communications of the Count de Metternich shew the dignified, accomplished, and skilful negotiator; while those of the republican plenipotentiaries furnish evident proofs of inexperience, and frequently disgust by their rudeness, arrogance, and chicane.

Whether the emperor, even in the first of these negotiations, really aimed at peace, knowing the terms on which it was then to be attained; whether he did not, throughout the course of them, secretly contravene the wishes of the empire, which were *bonâ fide* pacific; and whether these negotiations, on his part, were ever more than an artful game to win over to his views the states of the empire; are matters which cannot be cleared up at present. Be this as it may; we may rest assured that this august prince did not see the Swiss Cantons, Piedmont, and Naples, become the prey of the insatiable ambition of France, without feelings very remote from pacific. Was his wary cabinet averse from risking again the hazards of war? The victory of the Nile, even less brilliant in itself than salutary and important in its consequences, and the imbecility into which it was now apparent the councils of France had fallen, would invite enterprize; while the activity of Russia would force vigilant jealousy no longer to hesitate. No one will expect great assistance from these papers, in attempting to penetrate the secret views of the parties; the disclosure of these belongs to futurity, which will bring to light documents now locked up in cabinets, after they shall have been covered with venerable dust; and when the events, to which they refer, shall have ceased to interest otherwise than as matters of history. These papers will remain a monument at once flattering and humiliating to France; they bear unequivocal testimony to the superior success of her arms; while they proclaim that weakness in her councils which was incapable of profiting by advantages of the most brilliant and extensive nature.

The politician will prize the present volume, as it exhibits under one view what he before saw detached, often with long periods intervening, and without the conveniences of comparison and reference.

Art. 43. *The Portentous Globe;* an Enquiry into the Powers solicited from the Crown, under an Act of 39 Geo. III. intitled, "An Act enabling his Majesty to grant a Charter of Incorporation" to certain Persons under the Style of the "GLOBE INSURANCE COMPANY;" containing Observations on the Tendencies of such Grant, and on the Effect of CHARTER on commercial Undertakings; recommended to the Consideration of the Bankers of the Metropolis, and to the Country Bankers of Great Britain, &c. &c. By George Griffin Stonestreet, Esq. 4to. 2s. 6d. Walter. 1800.

In discussions relative to commercial and money-getting speculations, we have rarely witnessed more pleasantry and sprightliness than Mr. Stonestreet has displayed in his strictures on the powers solicited for the *Globe Insurance Company.* He openly avows his connection with the Phœnix Company, and other public institutions: but he disclaims being actuated in this publication by the *mere* impulse of private

vate interest. Smollett, who, in describing the South Sea madness, calls it "a *portentous* tide," seems to have furnished Mr. Stonestreet with his epithet in the title; and having called it the "PORTENTOUS GLOBE," nothing less than the celebrated passage in Shakspeare's Tempest—"*The great globe itself*," &c. would serve him for a motto; though there is something a little *bathotic* in applying such a quotation to the failure of an insurance scheme.

Mr. S. argues not only agreeably but ably against the establishment of a monopolizing and overbearing corporation. According to his statement, the powers solicited from the crown could not, consistently with policy or even with justice be granted; and his majesty's advisers appear to be of the same opinion.

Art. 44. *Critical Remarks on Isaiah, ch.* vii. *v.* 18., by Granville Penn, Esq. 26 pages, 4to.

The verse here discussed by Mr Penn stands thus in the English version: "And it shall come to pass *in that day*, that the Lord *shall* hiss for the fly that is in the uttermost parts of the rivers of Egypt, *and* for the bee that is in the land of Assyria." Mr. Penn combats, successfully (as we think) the accuracy of this translation. He contends that the first member of the sentence is introduced for similitude, and has a retrospective signification; while the latter only is prophetic and prospective. The mistake proceeds from an erroneous conception of the word which has been rendered "in that day," but which signifies "as in that day." The whole passage, when rectified conformably to Mr. Penn's correction, should stand thus: "And it shall come to pass, *as in that day*, Jehovah *did* hiss for the fly that *was* at the end of the rivers of Egypt; (alluding to the invasion of Sisac) so will he for the bee that is in the land of Assyria, (predicting the conquests of Sennacherib).'—Mr. Penn proceeds 'to adduce a coincidence of learned opinions, which are in the highest degree important towards establishing a synchronical arrangement of the principal events of sacred and profane history.' The first hypothesis is that Sisac, king of Egypt, was the Sacya of the Hindus; who by conquest, says Sir Wm. Jones, "spred a new religion and philosophy from Egypt to the Nile, and imported into India, the mild heresy of the antient Bauddhas." Notwithstanding the highly respectable authority adduced in support of this opinion; and notwithstanding the very curious, but indisputable fact, that the statues of Buddha or Sacya indicate an Ethiopic origin; we think that the nature of his tenets is decisively hostile to the supposition of his being a conqueror. In what consists the essence of his doctrine? In the abolition of sacrifices, asserting that all religion prescribed was "to kill no animated being." Is it possible that a conqueror, who had stained with blood the countries from the Nile to the Ganges, should propagate this dogma? We know, moreover, from the dietetic regimen of the Egyptians, that the tenets of the Bauddhas did not prevail in that country.—The second hypothesis maintains that Sisac was the same with Sesostris. Marsham supports this opinion, which makes Sesostris contemporary with Rehoboam, king of Judah; according to Usher, on the other hand, he was son of the Pharaoh who was drowned in the Red-sea when pursuing the Israelites. The inexplicable series of Egyptian monarchs is more intricate than their labyrinth.

Art. 45. *Remarks on the Eastern Origination of Mankind, and of the Arts of cultivated Life;* by Granville Penn, Esq. F. S. A. 32 pages, 4to.

Of the two propositions stated for illustration in the above title, the last is comprized in the first. It has been so considered by the author of this essay; who resolves both problems, by tracing the progression of the patriarchal families from the mountains of Armenia, where the ark rested, along the banks of the Euphrates, to the plain of Shinar, the future site of the once splendid Babylon. It follows that the above propositions must be received under great limitations; since, to the powerful empires of Persia, India, and China, population and the arts must have been derived from the west. The plain of Shinar, however, is situated nearly south from Mount Ararat; how then must we account for the fact mentioned in the 11th chapter of Genesis, that the posterity of Noah arrived there as they journeyed from the east? Here, Mr. Penn contends that the word, which has been rendered *ex oriente*, should (as in many other passages) be translated "*a principio*," in the beginning, at first. To those who acquiesce in the venerable authority of scripture testimony, the origin of the postdiluvian race of mankind can admit of no difficulty, since it is expressly stated that the sole survivors from the general deluge landed from the ark on Mount Ararat, in Armenia: on those who disclaim that testimony, no conviction will be produced by any arguments advanced in this essay.

Art. 46. *Epitome of the Ancient History of Persia,* extracted and translated from the Jehan Ara, a Persian Manuscript; by William Ouseley, Esq. 12mo. 92 pages. 7s. 6d. sewed. Cadell jun. and Davies. 1799.

Cazi Ahmed al Gafari, the author of the Gehan Ara, was a native of Cazvin, and died on his return from a pilgrimage to Mecca in 1567. From his Universal History, Mr. Ouseley has selected for publication the 1st chapter of the 2d book; comprising a history of the Persian monarchs till the introduction of Islamism into that country, from Caiumaras to Yezdejerd; if a history it may be called, which offers little more than the names of these princes, and of the cities which they founded, together with the length of their reigns. The Persic text is here printed with singular accuracy; and Mr. Ouseley's version is intitled to the same commendation; though we read with surprise the following passage in the account of the last of the Sas[illegible]ides: "Yezdejerd fled from their (the Musulman's) hands to Meru; and there, in the month Shehur, of the 32d year of the Hegira, he was put to death." The Arabic calendar contains no month called Shehur; that word is the plural of "Sheher," *a month;* and the passage signifies that the unhappy prince was killed in one of the months of the 32d year, without specifying which. The fact is that the time and manner of his death are totally unknown, and rumours prevailed of his being still alive long afterward.

Mr. (now Sir William) Ouseley reserves his illustrations of Persian history for a splendid work, which will soon be given to the public, and which will prove (we think) interesting in no common degree. The brief chronicle now published affords little information, and less

less amusement. A view of the ruins of Istakhar, and a map of Persia, ornament the volume.

Art. 47. *Secret Anecdotes of the Revolution of the 18th Fructidor;* (Sept. 4th 1797;) and New Memoirs of the Persons deported to Guiana, written by themselves: containing Letters from General Murinais, Messrs. Barthélemy, Tronçon-du-Coudray, Laffond Ladébat, De la Rue, &c. &c.—A Narrative of Events that took place at Guiana subsequent to the Escape of Pichegru, Ramel, &c.——A Picture of the Prisons at Rochefort, by Richer-Serisy.—An authentic Account of the Captivity and Escape of Sir Sydney Smith.—A Memoir by Barbé-Marbois, &c. &c. Forming a Sequel to the "Narrative of General Ramel." Translated from the French. 8vo. pp. 215. 4s. Wright. 1799.

We cannot agree with the editor that the small portion of this publication, which he calls the chapter of *Anecdotes of the 18th Fructidor*, forms a complete history of that revolution: but it contains many particulars in which the deported deputies were concerned, as well as some others which have not before been made public; and it adds considerably to our knowlege of the springs which governed that event.—In the 'account of the situation of the deported at Guiana, by one of the deported persons,' M. Ramel is accused of having, in his narrative*, spoken of the Abbé Brothier with too much asperity. It does not appear that the Abbé was in the confidence of any of the deported. He is now no longer among the living; and we have to regret that 'his death will deprive the world of various works which he intended to have published from the manuscripts of his uncle, and among others, an edition of Pliny, with notes, &c.'

An extract from a letter written by M. De la Rue clears up a doubtful passage in M. Ramel's account of the escape from Sinamary:

'They departed in the night of the third of June, and on the fifth met with a heavy sea, which drove them on the coast, wrecked their canoe, and deprived them of the little biscuit that remained. Forests, which had hitherto known no inhabitants but tigers and other wild beasts, now became their asylum. In this dreadful situation they continued till two days after, when they were liberated by two Dutch soldiers, whom chance directed that way, and by whom they were informed, that they were only three leagues from a Dutch post called Orange.'

The 'narrative of events that took place at Guiana, subsequent to the escape of the eight exiles,' exhibits a continuance of the same unfeeling barbarity which had been before practised; and which can be no otherwise described than by the appellation of gradual and deliberate murder. 'Jeannet is no longer commissary of the government at Cayenne; and the tyranny of his successor is so great, as to make even his removal regretted.' Of those who did not make their escape from Sinamary with Messrs. Barthelemy, Pichegru, &c. only two were living in March 1799. Of those since deported, twenty-nine died in the space of twenty-five days.

* See Rev. vol. xxx. p. 129.

Besides

Besides the interest created by the circumstances which are related, this publication is to be esteemed as a collection of documents for the future historian. As a narrative, however, we think that it is not equally entertaining with that of M. Ramel. Miscellaneous information cannot, indeed, possess uniformity of style: but, in the narrative part of the present work, the writer has been at some pains to demonstrate, what M. Ramel rightly supposed would never be disputed, the injustice with which the deported were treated; and this has led to invective and passionate exclamation, which the circumstances were fully sufficient to excite.

The account of the imprisonment and escape of our gallant countryman, Sir Sydney Smith, is in no way connected with the rest of the publication. The narrative appears in a letter addressed to M. Lewis Zelmann, a merchant at Hamburgh, from M. de R***, London. It is related in the first person, though not written by Sir Sydney himself; which is thus explained by M. de R***:

'He relates his adventures with so much elegance and spirit, that they have made a very strong impression on my mind. Indeed, when I shewed him the following narrative, of which I send you a copy, he expressed great surprise at the fidelity of my memory.'—The account is short and entertaining.

The character of the prison-keeper at the Temple is well drawn.

'He was a man of unparalleled severity, yet he never departed from the rules of civility and politeness. He treated all the prisoners with kindness, and even piqued himself on his generosity. Various proposals were made to him, but he rejected them all, watched us the more closely, and preserved the profoundest silence.'——'This man had a very accurate idea of the obligations of honour. He often said to me, "were you even under sentence of death, I would permit you to go out on your parole, because I should be certain of your return. Many very honest prisoners, and I myself among the rest, would not return in the like case; but an officer, and especially an officer of distinction, holds his honour dearer than his life. I should be less uneasy, Commodore, if you desired the gates to be always open.'

This man is an excellent model for prison-keepers to imitate. He was, however, soon changed.—Sir Sydney at length effected his escape by means of a forged order for his removal to another prison; to which a friend, by means of a bribe, procured the real stamp of the minister's signature. The scheme was executed with great address, and this country has profited by its accomplishment.

Art. 48. *Remarks on some Passages in Mr. Bryant's Publications respecting the War of Troy.* By the Editor of the Voyage of Hanno *. 8vo. 2 s. 6 d. Cadell jun. and Davies.

An ingenious and learned detection of Mr. Bryant's Classical Infidelity.—In the course of his remarks, the present critic seems to have fairly exhibited his venerable and paradoxical opponent as a knight errant of a new and singular description:—"Fighting with all antiquity." See the motto prefixed to this pamphlet.

We have been much amused with these strictures; in the course of which, the remarker treats the dissertator with considerable but

* See M. R. vol. xxiv. N. S. p. 59.

not

not illiberal severity:—of which the following passage may be given as an example:

'In attempting to account for the appearance of Mr. Bryant's singular paradoxes respecting the war of Troy, I once supposed that they were intended merely as an experiment, to determine what absurdities people in general would receive, without examination, on the authority of a name. I would have assigned any motive that was innocent; but the serious reply to Mr Morritt obliged me to recur to any other solution than a love of truth. I have therefore considered, not so much the question of Homer's veracity, as Mr. B.'s manner of *disputing*, as the only topic not previously exhausted by the learning and acuteness of Mr. Morritt and Mr. Wakefield.'

Art. 49. *A Lecture on Heads.* By Geo. Alex. Stevens, with Additions by Mr. Pilon; as delivered by Mr. Charles Lee Lewes. To which is added, an Essay on Satire. With 24 Heads by Nesbit, after Designs by Thurston. 12mo. pp. 114. 2s. 6d. Boards. Vernor and Hood. 1799.

This choice morsel for lovers of the inferior order of wit, which has probably afforded many of our readers a hearty laugh in their younger days, is here exhibited in a more perfect state, we are informed, than any former edition has offered. As we have not undertaken to *collate the copies*, we shall receive the present editor's word for the fact, and shall only remark that this little work is neatly printed, and that the figures are tolerably executed.

One additional subject might be recommended to be introduced into this collection; we mean the eccentric lecturer who first struck out the idea. It would afford some morality, and much amusement, to point out the impotence of genius, when its possessor sets at defiance all the common maxims of prudence. Men of much higher consideration in society than poor Stevens might be benefited by such a lesson.

Fer.r

Art. 50. *Proceedings of the Town of Charlestown, in the Commonwealth of Massachusetts,* in respectful Testimony of the distinguished Talents and pre-eminent Virtues of the late GEORGE WASHINGTON. 8vo. pp. 82. 2s. Stockdale. 1800.

We are here presented, 1st, with a well adapted pulpit-discourse on Mr. President Washington, by the Rev. Dr. Jed. Morse, Pastor of the Church in Charlestown; 2dly, a biographical sketch of General Washington; and 3dly, a set of instructive notes, explanatory of many of the *Anecdotes* contained in the preceding *Sketch*.—In his very good sermon, Dr. Morse aptly compares Moses and Washington;—with no disparagement of the character of the great Leader of the Hebrews. The account here given of the truly illustrious American Chieftain will, doubtless, afford considerable gratification to many readers of the present day; and may also prove eminently useful to the more elaborate future biographer of the justly celebrated MOSES OF AMERICA!

This excellent man died Dec. 11th, 1799, aged 68. His disorder was the violent effect of a cold, caught by having been exposed to the rain, and which proved fatal in 24 hours. With exemplary composure and resignation, he quitted a world in which his well-earned fame can never die.

Art.

Art. 51. *The Principles of Elocution*, and suitable Exercises; or elegant Extracts in Prose and Verse. Comprehending numerous Examples of the different Species of Eloquence. Intermixed with Remarks, and Rules for reading and reciting. By John Wilson, Teacher, &c. 12mo. Printed at Edinburgh.

"*Julius Candidus* (as Pliny tells us in one of his Letters *) *non invenuste solet dicere, Aliud esse* Eloquentiam, *aliud* Loquentiam." Speaking is not always Eloquence; the object of this last being not merely to teach, to delight, and to move the passions, but it may be said to lose its very essence when it fails to produce these effects; for, as Cicero remarks, *Docere debitum est; delectare, honorarium; permovere, necessarium* †. On the cultivation of this art, the Moderns bestow less study and attention than were dedicated to it by the Antients; and hence, though we have many speakers, we have few real orators; very few who at the same time can convince the judgment, charm the mind, and captivate the heart. True Eloquence is capable of these achievements; and the English language is not so destitute of either beauty or force, that we need despair of seeing a consummate English Orator. Perfection, however, in this or in any other art, is not of easy attainment; and although practice, and the imitation of the best examples, will contribute much to this end, the perfect orator cannot be formed without carefully studying the rules and principles of his art.

Rhetoric constituted a distinct profession among the Antients; and the Orator first studied in the schools of the Rhetoricians, before he ventured on the practice of Eloquence. We seem to have rejected the preparatory institution, and to have adopted as a maxim, *Orator (ut poeta) nascitur, non fit.* The force of genius we could not deny: but excellence, either in composition or oratory, is not to be acquired without a knowlege of language, and of the principles of elocution. We are therefore always disposed to encourage the authors of judicious elementary books of this kind; and especially those who appear to consult, not so much profit and fame, as the instruction and improvement of the rising generation. Mr. Wilson is an author of this description; and, if his plan be not altogether so new as he supposes, he has furnished a very useful, instructive, and cheap volume on the Principles of Elocution, with apposite examples and exercises. He thus speaks of the design of the work:

'To unite the principles of elocution with apt and copious exercises,—to comprize the essential rules of rhetoric, in a clear, concise, and practical system,—to diffuse a taste for correct reading and graceful delivery,—and to remove obstructions to an easy, expeditious, and general acquisition of eloquence,—are the important ends the work was formed to accomplish; but its degree of adaptation to these ends, and its consequent success, must be left to the slow decision of time, or the speedier judgment of a penetrating public.

'Something of this nature, however, appeared to be wanted for making complete English scholars; for though nothing can be equal to living example and instruction, the observations which masters occa-

* Lib. 5. l. 20. † Opt. gen. Oratorum, Cap. I.

sionally make, during the short period usually allotted to the study of elocution, are often unconnected, and apt to be forgotten; but a portable monitor being always at hand, suggests useful information whenever its assistance is needed. The giddy and the thoughtless may be incapable of reaping much benefit from it; but the studious and intelligent, it is hoped, for whose use it was chiefly designed, and who eagerly embrace all means of improvement, will favour it with an attentive perusal, and find it entitled to a share of their regard. The original matter, indeed, appears in a much more abridged state than was at first intended; but a copious illustration of the several subjects would have occupied too large a department of the book, and concise hints were thought sufficient for the purposes of genius, and the guidance of deliberate reflection.'

The Essay containing the Principles of Elocution is sensible and well composed. It is followed by extracts from various authors, (like those in the work intitled "Elegant Extracts,") arranged under the heads of *Narrative Pieces*, *Descriptive Pieces*, *Instructive Pieces*, *Specimens of Pulpit Eloquence*, *Eloquence of the Bar*, &c. and *Poems*. Each of these divisions is introduced by some general remarks on that species of oratory to which particular examples belong:—Thus the Narrative Pieces are prefaced by General Remarks on History; the Instructive Pieces, by Observations on the different modes of Instruction; and the Poems, by Remarks on Poetry, and Rules for reading verse. **Mo-y.**

Art. 52. *The Traveller's Companion*, in a Tour through England and Wales; containing a Catalogue of the Antiquities, Houses, Parks, Plantations, Scenes, and Situations, in England and Wales, arranged according to the alphabetical Order of the several Counties. By the late Mr. Gray, Author of the Elegy written in a Country Church-yard, &c. A new Edition; to which are now added, considerable Improvements and Additions. 12mo. 4s. sewed. Kearsley.

In an advertisement prefixed by the editor to this little volume, the public are informed that 'this catalogue was originally written on the blank pages of Kitchen's English Atlas, by Mr. Gray. His own extensive researches into the topography of this island, furnished him with many of the particulars; the summer tours which he made supplied him with more; and to these he was frequently adding, from the information of such persons on whose taste and judgment he would best depend.'—'As the present catalogue was compiled several years since, some alterations by change of property or deaths may have happened in the names of the owners of particular seats.'—It may in course be concluded that later buildings cannot have obtained notice. A list of topographical publications is added to each county. The whole is merely intended as an index, being a catalogue of names, to which not the least item of description is annexed. **Capt. B...y.**

Art. 53. *The Stock Broker's Vade-Mecum*, and Ready Assistant to all Persons concerned in the Funds, in calculating the Amount of any Sum, Capital Stock, from One Penny to One Hundred Pounds, at any Rate, from Fifty to One Hundred *per Cent.* To which,

which, among other useful Tables, is subjoined, a Table shewing the Sum, in Capital Stock, to be transferred, for the Redemption or Purchase of the Land Tax. By E. B. 8vo. 3s. 6d. Dilly.

This work requires little other description than what the title page furnishes. It is recommended by the author to those who have occasion to transact business in the public funds, as being calculated to assist, 'not only persons whose knowlege of figures may be limited,' but the most expert to whom the saving of time is an object.

An account of the days and hours for business at the Bank, and at the East India and South Sea Houses, is prefixed to the tables.—By an advertisement which has appeared since the publication, we learn that the author is Mr. Edward Ballard, of Sarum. The book is neatly printed, and of a very convenient pocket size.

Art. 54. *Strictures on a Work entitled, An Essay on Philosophical Necessity. By Alexander Crombie* *. These strictures are comprised in three Letters addressed to the Rev. T. Twining. To which is added an Appendix, shewing in various Particulars the Affinity there is between Necessity and Predestination. By John Golledge. 12mo. 1s. Johnson, &c.

So often, and to so little purpose, have the subjects of this pamphlet been discussed, that we shall content ourselves with merely making an extract:

"As therefore," says Mr. Crombie, "the powers of body and mind by which every agent is capacitated to do good or commit evil are ultimately ascribable to the Deity, and as their operations were foreseen by him, I must contend that in the divine Being ordination and permission are one and the same." P. 140. God's creating the powers of man and foreseeing their operations by no means prove ordination and permission to be one and the same thing: nor can it be proved any way whatever. For ordination and permission are so manifestly distinct and opposite, that both cannot exist. Permission means nothing more than God's leaving man to the free exercise of his moral powers, and suffering him to commit moral evil. But ordination means that he appointed and unalterably fixed all human actions, so that the most atrocious crimes committed by men are unavoidable.'

Art. 55. *An improved Method of Book-Keeping.* The Result of Thirty Years' practical Experience. By John Shires, Accomptant. 4to. Boards. Hodgson, &c. 1799.

We transcribe the following certificate, which the author has prefixed to his work, as the best voucher for its merit. "We, the undersigned, having perused the manuscript of the above-mentioned work, beg leave to recommend the same as a performance deserving the patronage of all persons concerned in business, or who have in charge the education of youth: and we hope that the labours of the author will be amply rewarded by the sale of his book." (Signed) *Lushington and Mavor. Joseph Marryat. Thomas Dickason and Co. Andrew Johnson. John Chuter. Thomas Billinge. Paul Theodore Favre.*

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* See M. Rev. vol. xv. N. S. p. 128.

To

To the testimony of such able reviewers, we shall only add that Mr. Shires's method appears to us to be well calculated for the speedy detection of errors.

Capt. B...y.

SINGLE SERMONS.

Art. 56. Preached at the Visitation of the Hon. and Right Rev. the Lord Bishop of Ely, at Cambridge, June 12, 1799. By the Rev. John Haggett, B. D. 8vo. 1s. 6d. Faulder. 1800.

If this be not the age of *pious frauds*, it is in some respects the age of *pious illiberalities*. The preachers of religion are not sufficiently candid towards each other. There is a class of separatists, who, not contented with exercising the liberty of withdrawing from the national Church, proceed to the ungenerous length of denying that its ministers are *preachers of the Gospel*. When will ignorant, erring mortals learn humility and mutual forbearance? Let every Minister endeavour to understand the Gospel; and in his public exhortations let him honestly exhibit his views of it: but let no one, as if endowed with the gift of infallibility, pronounce that he and those of his particular sentiments are the *only preachers of Christ*. It is lamentable when the most low and ignorant men assume such high pretensions.

The preacher before us, in vindication of the Clergy of his Church, has attacked the public dealers in this calumny against them. He argues for the propriety of moral exhortation; and, in opposition to those who condemn it, he shews that the whole scheme of our redemption is *a doctrine according to godliness*. The illiberality of which Mr. H. complains merits a severer chastisement than he has bestowed on it. Why cannot orthodoxy, or supposed orthodoxy, be united with charity? Can he be actuated by the genuine spirit of Christianity, who excites suspicions destructive of the usefulness of that body of men who are appointed to teach the people their duty to God and to one another?—We hope that the Clergy will not, for the sake of pleasing any description of enthusiasts, abandon the useful path of practical preaching, to drag their hearers through the thorns and briars of religious controversy.

Mo-y.

Art. 57. *The predicted Stability and Permanence of Christianity, illustrated by Historic Testimony:* delivered at Salter's Hall, Nov. 3, 1799, to the Supporters of the Sunday-Evening Lecture at that Place; and published at their request. By Thomas Morgan. 8vo. 1s. 6d. Johnson.

That such a discourse as this should be published *by request* is an evidence of the judgment of the audience, while it pays a merited compliment to the learning and ability of the preacher. It must be read, as it was no doubt heard, with as much satisfaction and pleasure as can be derived from a masterly discussion of the corruptions and persecutions of Christianity. From Matth. xvi. 16—18. Mr. Morgan maintains the indestructibility of the Christian Church; and he adduces the evidence of history to prove the inefficacy of all those violent measures designed to destroy it, which at different periods have been employed by emperors, popes, and kings. He recalls to our recollection the painful and disgraceful persecutions, with which

good men, in different ages and countries, have been forced to struggle for the sake of Christian truth; and, if we cannot help lamenting that the history of the most amiable of all religions should be so peculiarly stained with blood and tears, we must console ourselves at perceiving the triumph of *Truth* and *Mercy* over cruelty, vice, and error. We will hope that, in time, the world will be convinced of the absurdity of attempting to enlighten the human mind by persecution; and that not only in Europe, but also in Asia, (a part of the world to which the preacher should have turned his thoughts, since there *the gates of Hades* seem hitherto to have prevailed,) God's moral government under the mild dispensation of Jesus Christ will be acknowleged, and will obtain a peaceful and widely-beneficial permanence.

CORRESPONDENCE.

We are requested to state that there are two editions of the *Missionary Voyage*, of which we have given an account in the first articles of our last and of the present Number; one, as we mentioned, price 2l. 2s. in boards; the other in demy quarto, with the same embellishments, price 1l. 1s.

A. R. (Downham) requests us to point out a good practical *Treatise on Brewing Ale*. We imagine that our Correspondent would obtain the best information on this subject from his neighbours in the country: but we find, by our General Index, that a very respectable work on the "Theory and Practice of Brewing," *in general*, was reviewed in the 26th vol. of the M. R. It was written by Mr. Combrune, and was published by Dodsley about the year 1762: price 10s. 6d. sewed.

Mr. Oulton's letter relates to a work which we have not yet seen.

The letter signed W. S. came too late to be answered in this Number. Our *General Index* would probably furnish W. S. with the information which he requires: at least in part.

Jeremy Sea is just received, with thanks. We have not time now to notice all the particulars of his letter; nor could that properly be done in this place. If our Correspondent would favor us with his address, we could duly attend to some of his queries.

☞ The APPENDIX to Vol. XXXI. of the MONTHLY REVIEW, containing ample accounts of important FOREIGN PUBLICATIONS, with *General Title*, *Index*, &c. for the Volume, is published with this Number.